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Stanton and
Snowshill

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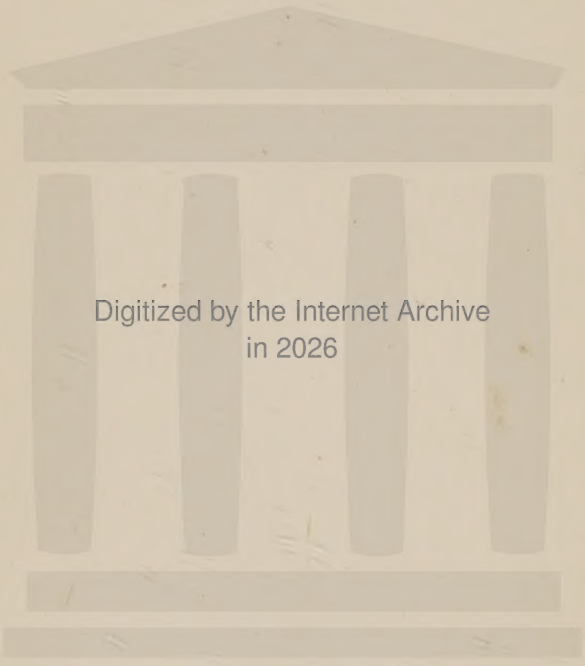

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STANTON AND SNOWSHILL

STANTON IN 1908

942·413

Stanton and Snowshill

Gloucestershire

BY

E. A. B. BARNARD
F.S.A., F.R.Hist.S.

Seal of *Queen Katherine Parr*

Printed at the
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NOTE

This book has been compiled chiefly as the result of research-work upon existing documentary evidences at Stanton, at the Public Record Office, at Somerset House, and at the Probate Registries at Gloucester and Worcester.

Acknowledgement is gratefully made to the following for permission to reproduce certain of the illustrations, viz. to Mr J. R. Knott, of Oldham, for his photographs of Stanton Church, Court and Village; to Mr H. Dent Brocklehurst, of Sudeley Castle, Winchcombe; to Mr F. C. Clayton and Mr John Humphreys, of Birmingham; to Mr G. Wincel Tovey, of Winchcombe; to the Director, the Science Museum, South Kensington; to the Council of the Bristol and Gloucestershire Archaeological Society; and to the Epworth Press, City Road, E.C.

Mr E. J. Burrow, of Cheltenham, has kindly presented his drawing of Shenberrow Camp, taken from his *Ancient Entrenchments and Camps of Gloucestershire*; and assistance has been readily given by the Rev. T. W. Reynolds, Rector of Stanton, and—with regard to John Wesley's associations with Stanton—by the Rev. Dr Hughes and Mr W. Pearson Baker, of Wesley House, Cambridge.

E. A. B. B.

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Chapter I

STANTON AND SNOWSHILL

The place-name Stanton—the enclosure where stone was quarried—has come down to us very much in its original Anglo-Saxon form, and with it we recall Stanway and Stanley Pontlarge, not far distant, and also in the northern section of the Cotswold Hills. These Gloucestershire villages are all eloquent of the local quarries that were worked so thoroughly for centuries—quarries are still being worked at Stanton and Snowshill—and of that natural and restless desire for stone that even caused at least one of the inhabitants of Snowshill* to make a quarry in the King's highway early in the seventeenth century.† At that time it may be assumed that the two villages, then as now, together contained about five hundred inhabitants.

The existence of the village of Staunton, near Coleford, and therefore also in Gloucestershire, has often caused confusion between the two place-names, particularly in earlier days. It is not surprising therefore to find in earlier documentary evidences that for many years Stanton was often known as Stanton-sub-edge (Stanton-sub-egge), and was thus differentiated, as to this day are Aston-sub-edge and Weston-sub-edge, of course a far more necessary distinction.

* P.R.O., L. R. Estreats, 598.

† Its prefix is probably derived from an Anglo-Saxon personal name, Snaw. In Domesday it appears as Snawesille. A bronze coin of the Emperor Claudius II (A.D. 268–70) was dug up in the garden of Stanton rectory some years ago.

The manors of Stanton and Snowshill, containing about one thousand acres,* were formerly in the Gretestanes Hundred of Gloucestershire, but are now and so have been for centuries past in the Hundred of Kiftsgate.† They were given to the Abbey of Winchcombe by Kenulph, King of Mercia, together with the advowson and tithes, and they remained a possession of that abbey until its dissolution in 1539 when, according to existing evidence, the manors were conferred upon Katherine Parr‡ as a portion of her dowry by Henry VIII, whom she was forced to marry, being his sixth and last wife. Henry VIII died on 28 January 1547, and a few months later this Queen-Dowager married as her fourth husband Baron Seymour of Sudeley, and in June 1548 came to live at Sudeley Castle, near Winchcombe, which Seymour had recently restored at great cost. At Sudeley Castle Katherine quickly gathered round her a brilliant circle, amongst whom was the young and talented Lady Jane Grey, and it is quite possible that Stanton, at least, was

* The total acreage of the two parishes is about 3100 acres.

† "The Musters of able men to serve the King in the Hundred of Kyffgat", in 1539 and in 1542, of course include the names of all such men in Stanton and Snowshill, with a note as to the arms, etc., that they possess. Transcripts of these Musters are in the Stanton Court Collection. The original documents are at the Public Record Office. See also *Evesham and Four Shires Notes and Queries*, II, 183.

‡ P.R.O., Aug. Bk. 236, fo. 34: "Feb. 24, 35 Henry VIII [1543–4]. Life grant to Katharine, the queen consort, jointure under the act of 32 Hen. VIII (*inter alia*) the lordships and manors of Staunton and Snoweshull and rectory of Staunton, with certain tithes there and the advowson of the Church of Staunton".

honoured with a royal visit, or perhaps semi-royal visit, on more than one occasion when the manors belonged to the ill-fated Katherine. Unfortunately careful research has failed to produce any other documentary evidence relative to these notable connections with Stanton and Snowshill, and none of the many existing deeds concerning Stanton property that have been examined contain any reference to them.

The Queen Dowager, however, was not destined long to enjoy her new and happier life, for she died—after giving birth to a daughter—in the following September, and was buried in the Sudeley Castle Chapel of St Mary with much pomp, and a monument was erected over her grave.*

Here the remains of this royal and worthy little Lady of the Manors of Stanton and Snowshill rested in peace, a few miles away, until the year 1782, when the neglected tomb was opened by "some curious ladies", who found therein "a leaden envelope, which they opened in two places, on the face and breast, and found it to contain a human body wrapped in cere-cloth".

Again, in 1784 and also in 1786, this unfortunate grave was opened, and in that year Nash, the Worcestershire historian, records that he deciphered the following inscription on the lead:

* The associations of the Queen-Dowager with Sudeley Castle are detailed in the late Mrs Dent's *Annals of Winchcombe and Sudeley* (1877), in which there are also several illustrations connected with the subject. Her present Majesty the Queen honoured Stanton and Stanton Court with a visit on 19 August 1922, whilst motoring from Stanway to Westonbirt House, near Tetbury.

K. P.
Here lyeth Quene
Kateryn wife to Kyng
Henry the VIII and
last the wife of Thomas
Lord of Sudeley, Highe
Admyrall of England
and uncle to Kyng
Edward the VI
Dyed
5 *September*
MCCCCC
XLVIII

Finally, in 1817, the remains were reverently placed in the Chandos vault in the ruined chapel, which later on was carefully restored, and now holds the handsome modern tomb which has been placed over the grave of the Queen. On her death it would seem that Edward VI, to whom as King they appear to have reverted, granted them to John, Earl of Warwick.

A few years later it is recorded that King Philip and Queen Mary granted their "house in Stanton" together with the manors and advowson of Stanton and Snowshill to a certain John Elliott, who alienated them to Thomas Dolman.

This Dolman was the Thomas Dolman, senior, a copy of whose will* has been found at Somerset House. Therefrom it transpires that Dolman lived at Newbury

* P.C.C., 47, Pyckering.

KATHERINE PARR
From a miniature by Holbein

in Berkshire where he was a cloth-maker, and this fact may account for his associations with a district which was identified with the Cotswold wool-trade. By his will, made on 8 January 1571, Thomas Dolman left to his son, Mathias, "my lordshippe and mannor of Staunton in the Countie of Glocester".

It would seem that this Mathias Dolman parcelled out the manor and sold various holdings to William Jacksones *alias* Boothe, Nicholas Izod, Thomas Warren, Nicholas Kirkham and Humphrey Wright respectively. The aforementioned William Jacksones became possessed of "part of the demesne lands; of common of pasture in Dukemead,* in Berry, Wormington; of the Sheephouse; and of the tithes of Sheephay which, except the last, were part of the manor of Stanton".

This was an important epoch in the history of the parish, for all the purchasers appear to have thrived well, and to them and to their immediate descendants we owe several at least of the Elizabethan and Jacobean houses at Stanton.

The existing Stanton deeds now begin to be concerned with much of this property, but apart from actual ownership, etc., they throw little or no light on the houses themselves. The Jacksones had long been

* Mr W. St C. Baddeley gives in his story of Hailes (*A Cotteswold Shrine*), pp. 168–9, interesting lists of field-names in Stanton and Snowshill, to all of which there are many references in the abstracts made from the Stanton deeds in possession of Sir Philip S. Stott. The same writer has also compiled a short note relative to Stanton in the fifteenth century from documents in the possession of Lord Sherborne. Mrs Clegg, of Wormington Grange, possesses a collection of historical notes relative to that estate.

associated with Stanton, and had held land under the Abbot and Convent of Hailes. Eventually their property passed by marriage and by purchase into the possession of the Izods and so to the Wynniatts. There is a tomb in Stanton churchyard upon which the names of twenty-five members of the family are commemorated. Their burials date from 1597 to 1709. There are also four headstones commemorating eighteen members of the family, up to the year 1818. All these memorials were restored by Mr T. B. Jackson, of Cheltenham, in 1885.

The Izods, who originated from Chapel Izod, co. Kilkenny, about the year 1450,* were also of Buckland, Toddington and Chipping Campden, and appear to have held land at Stanton in succession from father to son: Nicholas who died in 1557; Henry in 1597; Henry in 1632; Francis†—who paid a composition of £10 for not taking knighthood at the coronation of King Charles I, and who was buried at Stanton in 1653—and John, who left his Stanton property to Wenman Wynniatt, Lord of the Manor of Dymock, near Ledbury.‡

Henry Izod, brother of Francis Izod, was patron and rector of Stanton from 1623 to 1650, and built the fine

* It is said that about this time the village and church of Stanton were in a dilapidated condition.

† In the *Annalia Dubrensia*, first published in 1636, there is a long poem by "Francis Izod, Gent.", dedicated "To His Noble Friend Mr Robert Dover upon his brave Cotswold solemnities...".

‡ "1662. Feb. 17. Wenman [Waynemannus], son of Henry and Ann Izod, born" (Stanton Register).

rectory of which an illustration is herein reproduced from Lysons' *Gloucestershire*, and which is said to have been burnt down more than a century ago. Bigland, in his *Gloucestershire Collections*, under Stanton and Snowshill, says that "Mr Henry Izod...built the Parsonage House, 1625", and he then makes the curious statement that "ultimately it was pulled down by the Rev. Reginald Wynniatt [about the year 1820] by compulsion from the Bishop, although it was an excellent and handsome building. The Rev. Reginald Wynniatt built the present rectory".*

It is highly probable that about the same period (1623–50), or indeed a little earlier, Henry Izod may also have made substantial additions to the Court, but here again research has revealed no details concerning its history and evolution.

The Izods, evidently with plenty of means at their disposal, developed the Court for the accommodation of a large household, and Wenman Wynniatt must have made such additions, about the middle of the seventeenth century, as he felt were of sufficient importance to entitle him to place his arms impaling Phillipps in a cartouche which is now set up over the doorway of the porch, after lying about in the grounds for many years.

Apparently various alterations were made to the Court about a century after Wenman Wynniatt's period, and then the family appear to have fallen upon

* Curnock, *op. cit.* says that it was "rebuilt by a Roman Catholic family".

somewhat difficult times. The house was let for many years, and doubtless the two Reginald Wynniatts, father and son—and both rectors of Stanton—lived at the rectory during their combined period of office, that is to say from 1771 to 1838.

Amongst the most interesting examples of domestic architecture in Stanton* is that of Warren House or the manor house, built by Thomas Warren in 1577 (see p. 48).

This house possesses a tradition that King Charles II slept in it after his escape from Worcester. However, as the King never came near Stanton at any time, this tradition may just as well persist down the ages and nobody be any the worse for it.

Most of the houses in the village are of the seventeenth century, some of them following the good example of Warren House, and announcing their own date, such as 1604, 1615 and 1618. These years mark a period that seems to have coincided with the material success of the yeomen farmers who had become possessed of the various farms on the manor. The picturesque manor house at Snowshill, formerly the home of the Sambach family, is of the same period.

The new road leading from Stanton to Shenberrow Camp—and which at one point comes very close to the old trackway over Stanton Hill to Snowshill, from which such magnificent views are obtained—is called

* For several illustrations of details of certain houses at Stanton and Snowshill, see Davie and Dawber's *Old Cottages, Farm-Houses, and Other Stone Buildings in the Cotswold District*, 1905.

the Ladies Walk; this name apparently has arisen from two causes, the first being that it was made during the years 1921–3, not long after the period in which the *Chemin des Dames* had constantly appeared in despatches relative to the Great War; and the second on account of its easy gradient to the summit of the hill. The road was made by two men working for two years.

Shenberrow Camp, which occupies a very strong position just below the top of Stanton Hill, is described and illustrated by Mr Edward J. Burrow in his *Ancient Entrenchments and Camps of Gloucestershire* (pp. 134–5).

Some few hundred yards beyond the camp the village of Snowshill comes into view. Here, in January 1881, an interesting discovery was made in a barrow in some land in the occupation of the late Mr George Hyatt. The barrow was situated in a pasture field quite close to the road leading from the south end of the village to Cutsdean, and the discovery was accidentally made by men engaged in quarrying for stones for road-making, when a stone cist 4 ft. long and 3 ft. wide was unearthed, standing in the centre of the barrow.

An illustrated description of the contents of the cist is included in a paper on "Perforated Axe-Hammers of Britain" contributed to *Archaeologia** for the year 1926, by Mr Reginald A. Smith, the well-known British Museum expert. This find is attributed to the first stage of the true Bronze Age, 2000–1650 B.C., and consists of a stone axe-hammer, and a bronze spear-head, dagger and pin found with a skeleton.

* Vol. LXXV, 80, and illustration.

Chapter II

ST MICHAEL'S, STANTON

THE church of St Michael is cruciform, with nave, transeptal chapels, north and south aisles, south porch and western tower capped by an octagonal spire. The earliest architectural features that still exist appear to be of the twelfth century, but as the manor, tithes and advowson of Stanton, together with the chaplaincy of Snowshill, were bestowed on Winchcombe Abbey by Kenulph, King of Mercia, in A.D. 811, it is possible that there was originally a small Saxon church on the same site. It would seem to be a safe inference that the embattled parapet over the porch and the south wall of the south aisle was designed and made for a much larger building. It is possible, therefore, that the stones of this parapet were brought from Hailes Abbey about the year 1540, at the same time that some old glass was conveyed to Stanton (p. 14).

The dedication to St Michael, the protector of high places, has always been a favourite one for Cotswold churches, and quite close at hand there is the old church of St Michael at Buckland, and the modern church of St Michael at Broadway.

The Norman church, built at the charge of Winchcombe Abbey, presumably consisted of chancel, nave and north aisle. The transepts were added in the thirteenth century, at which time the chancel was either rebuilt or lengthened. In the north transept there are two aumbries, and the sanctuary is ap-

STANTON CHURCH

PLATE II

proached from this transept through an oblique entrance in the chancel arch. From the south transept the sanctuary is seen through an oblique hagioscope of the Decorated period, beneath which are evidences of the stone steps to the rood-loft. This transept has an aumbry and piscina. Portions of the old wooden screen are still preserved in the north transept.

Against the south wall of the nave, inside the first pew east of the doorway, there appear to be evidences of the stone-benching which probably existed around the walls of the church in those early days when seating accommodation was very limited in churches, and it was customary for a congregation to stand when not kneeling. It is said that, as a general rule, the stone benches were only used by the aged and infirm, and that thence arose the saying that "the weakest go to the wall".

In the fifteenth century, the nave* was extended westward for some ten feet, the south aisle with porch and parvise was built, and also the tower and spire. This parvise, almost inaccessible and with no ventilation, is reached by a staircase from the aisle, and the porch—in the gable of which there is a niche containing a modern statue of St Michael—has narrow stone benches and also portions of a holy-water stoup. There is a scratch-dial on either side of the exterior of the porch. The small sanctus-bell cote over the chancel arch is interesting. The bell is modern.

* The curious carved masks over three of the four pillars of the south arcading of the nave are of particular interest.

The chancel was rebuilt in 1874, and in 1896 Miss Elizabeth Mills, who died at Warren House, at the age of 93, left money for the restoration of the church. Other bequests made to the parish by the same lady are detailed on a painted board in the south transept.

This restoration was carried out under the superintendence of the late Sir Arthur Blomfield, at which time the north aisle was rebuilt; the roof of the nave carefully restored; and two windows, copied from one of unusual design at the west end, were inserted in the wall of the south aisle. Miss Mills also bequeathed £200 to be spent in filling these windows with stained glass. The window to the east of the main doorway commemorates her uncle, Charles Grizzell, who died on 8 May 1860, aged 78, and her aunt Mary, his wife, who died on 17 January 1868, aged 85. The window to the west of the main doorway commemorates the above-mentioned Miss Mills, who lived at Stanton for many years.

A few fifteenth-century encaustic tiles, apparently from the Malvern Prior tilery, still form part of the floor of the south aisle.

In order to make space for the rood-loft, the east respond of this aisle was constructed of great depth. Grooves for the chancel screen under the rood-loft still remain, and have been recessed to receive the new rood-screen.

This rood-screen, designed by Mr J. N. Comper, is the gift of Sir Philip and Lady Stott, and, as the inscription shows, is "Dedicated in affectionate memory

of Philip Nicholson Stott of Stanton Court, 2nd Lieutenant, 2/10 Battalion Manchester Regiment, who died at Southport, Lancs., March 21st A.D. 1915, in the 19th year of his age. Pro Patria".

The reredos, also designed by Mr Comper, was erected in 1915 by subscription, to the memory of the Rev. Morris Burland Harris Burland (rector, 1877–1911); Thomas Staight, sometime churchwarden; and Emma Richardson, the village schoolmistress for 25 years. The alabaster figures—south to north—represent St Barnabas, St Michael, St Péter, and St Mary the Virgin; the central panel is a Crucifixion. The coats-of-arms, in similar order, are those of the present rector (Rev. T. W. Reynolds), the patron (Sir Philip S. Stott, Bart., F.S.A.), the Diocese of Worcester, Winchcombe Abbey, and the late rector (Rev. M. B. H. Burland).

At the north-west end of the chancel there is a large inscribed ledger-stone which was dug up some years ago in the north transept, and is now half-hidden by a desk. It bears a long inscription recording a member of the James family.

In addition to the memorials to which references are made elsewhere in this book, is one bearing the Warren arms and erected to the memory of John Warren who died in 1728. He was a grandson of Thomas Warren, who married Eleanor, daughter of Giles Broadway, the builder of Postlip Hall.

In the east window, which also contains some modern glass, there are some fragments of old glass in which appear the White Rose *en soleil*; the arms of

Winchcombe Abbey; and full-length figures of St Bartholomew and St John, with canopies containing angels looking out from niches.* There are also other fragments in the various windows, and the perpendicular window in the south transept has some contemporary glass amongst which are fragments of a priest in vestments, and of a pastoral staff; and also portions of inscriptions: *Tho inwey magie inwey et Alicie* and *bono statu mag'ri Johnis*. It is conceivable that some or other of these fragments† are a part of the collection that Kenelm Deane, then rector of Stanton, took away from Hailes Abbey in "a pair of pots" in the year 1540.‡

The font is thus described by Dr Freyer:§

> Another beautiful font is met with at Stanton where the pedestal is adorned with trefoil-headed niches, the chamfer with a band of fifteenth-century ornamentation, and the bowl with quartefoils possessing feathered cusps terminating in leaves and small animals probably intended for hares. It is possible that these little creatures form the rebus of the name of the fifteenth century donor of this font.

Possibly some of these minute carvings may be intended to represent hares,‖ but it seems far more probable and appropriate that they represent demons

* Sidney Pitcher, "Ancient Stained Glass in Gloucestershire Churches", *B. and G. Arch. Soc. Trans.* XLVII, 334.

† See also p. 107. There is no Inwey reference in any of the volumes of the Index Library.

‡ Barnard, *The Last Days of Hailes Abbey*.

§ "Gloucestershire Fonts", *B. and G. Arch. Soc. Trans.* XLII, 70.

‖ The feet of the effigy of Bishop Harewell (1386) in Wells Cathedral rest upon two hares, but as yet no possible connection between Stanton and the Harewells of Besford, near Pershore, has been established.

STANTON CHURCH IN 1908

PLATE III

exorcised by the ministration of baptism. Several of the heads are reminiscent of the well-known "Lincoln Imp".

Perhaps one of the most interesting relics in the church is the wooden boss which is now set in the south wall of the nave, and which is said to have come originally from the timber roof in the south aisle, which roof is still *in situ*. This boss consists of a carved roundel in the centre of which is an eagle or raven with the encircling inscription *Mauricu' loyer*. Around this there is a larger border containing the inscription *Mauricius Wraybury*.* Wraybury may have been the donor of the roof, and Mr W. St C. Baddeley suggests† that the word *loyer* is not a corruption of the English *lawyer*, but is French, meaning *rentier*, an owner of property. It seems more probable, however, that Wraybury was a lawyer in the modern sense of the word; and it is also just conceivable that in this instance the curious lettering is intended to represent letters of tape. The devices, particularly the one following the letter Y in the outer circle, still need explanation.

Research has not yet revealed the identity of this Maurice Wraybury, nor indeed of the Inweys‡ to whom reference has already been made. There was a Maurice Westbury who was rector of Stanton in 1498, but it is obvious that there could be no confusion between the two names.

* Hitherto this inscription has not been given quite correctly in several papers concerning Stanton Church.

† Daubeny, *Ancient Cotswold Churches*, p. 55.

‡ See p. 14.

Inside the seventeenth-century "two-decker", which was presented by the Ven. Richard Parsons in 1684,* and of which the pulpit is still in use, there was found encased some years ago a late fourteenth-century oak pulpit, 4 ft. 9 ins. in height, and considerably warped and mutilated. It is now carefully preserved in the north transept. A photograph of this very interesting relic was taken, soon after its discovery, by Mr R. L. Baugh Allen and appeared in *The Reliquary and Illustrated Archaeologist*, for January 1907. This photograph had to be taken in the churchyard, as it was impossible to obtain a satisfactory photograph of the old pulpit as it stood in the church.

Miss Eliza Wedgwood, of Stanton, records a conversation that she once had with an old Stanton woman who said how well she remembered the gallery at the west end of the church, where the musicians sat. There were usually four of them and their instruments consisted of a hautboy, two violins and a bassoon. In later years Miss Wedgwood has become the owner of all the beautifully executed manuscripts formerly belonging to the leader of the old band and choir.

The present gallery was erected in 1919, at which time an organ was provided.

There are still a few of the old oak benches remaining in the nave. They are richly decorated with tracery, and terminate in "poppy-heads". The modern benches are reproduced from them. The heads of the last three bench-ends on the north-west of the middle aisle are

* See p. 44.

deeply ringed. It seems safe to assume that these marks were originally made by dog-chains, and thatt he three benches were especially allotted to those farmers and shepherds who brought their dogs to church with them. The same condition is found, amongst other local instances, along the back of a pew in Elmley Castle Church.

In the deep embrasures on either side of the east window there are two carved stone brackets. These brackets are said to be "ancient", but are obviously contemporary with the late eighteenth-century window itself. There is a small Holy Table of the Jacobean period which forms part of the present altar.

The church plate consists of a silver Elizabethan cup and cover, hall-marked for the year 1572; and a silver paten dated 1727, and having this inscription: "A gift to the Church of Stanton in Gloucestershire". Possibly this paten was given by John and Sarah Chapone who —being married in Stanton Church on 28 December 1725—had their first son, John, baptised there on 10 February 1726–7, and their second son, Lionel, baptised there on 31 January 1727–8. There is also an old pewter flagon.

In 1918 the organ loft was erected, and a new heating apparatus was installed, at the expense of Sir Philip and Lady Stott. A two-manual organ was given by Mrs Thomas, of Wormington Grange, in memory of her husband, and was dedicated on 24 July 1920.

The peal of six bells, bearing inscriptions and dates of the years 1640 (4), 1659 (1) and 1660 (1), have been fully described* by Mr H. B. Walters, M.A., F.S.A.

In the churchyard there is a Great War Memorial Cross designed by Mr J. N. Comper. In the head-panels of its shaft are carved: (i) The Blessed Virgin Mary and the Holy Child; (ii) Our Lord upon the Cross; (iii) St Michael; (iv) St George. Beneath are inscriptions, "1914–1919", and "Lest we forget".

The church of St Barnabas, Snowshill, was rebuilt in 1864. Its fifteenth-century font together with a mediaeval bell and a Jacobean pulpit are the only objects of antiquarian interest that it now possesses. The old church (see also p. 108) according to some Gloucestershire historians was of course, like its present successor, quite small, consisting of a nave only, and a tower at the west end, with battlements and pinnacles. The tower of the old church is said to have been higher than that of the present church.

In the churchyard there is a Great War Memorial Cross, which is one of many Cotswold War Memorials designed by Mr F. L. Griggs, A.R.A.

* *Trans. B. and G. Arch. Soc.* XLII, 169.

Chapter III

THE EARLIEST REGISTER
1572–1734

THE earliest Stanton and Snowshill register, consisting of 112 pages ($10\frac{1}{2}$ in. × 7 in.), is in excellent condition. It is written throughout on good, substantial parchment, in which it is similarly bound, and covers a period from 1572 to 1734. In the year 1597 Parliament enacted that all the paper registers, which by law had been commenced to be kept in 1538, should be copied out on parchment. The majority of parishes appear to have conformed to the new law at once, but it was necessary to reaffirm it in 1603, when James I ascended the throne. Amongst the lingerers was Stanton, and it appears that even then the parochial authorities did not take immediate action, for the following entry only appears under the date of 12 June 1605:

> All the names before written weare copyed out by Nicholas Izod at the appoyntment of the Churchwardens, viz. Richard Woollams and John Hunnyburn.

There is now no trace of any other register kept between 1538 and 1572. The outer cover of this earliest register has this inscription, now almost illegible:

> Staunton Register. Laurent: Bankes, Rector...Anno Domini, 1598.

Laurence Bankes was rector from 1591 until his death on 21 September 1623.

This Stanton register actually commences, as is recorded on its first page, in the time of the Rev. Robert Clutterbooke—so he spells his name—or Clutterbucke, the rector of Stanton and Snowshill. He had been appointed towards the close of the year 1571–2, and the first entry in the register—made on 12 April 1572—was probably also the first one to become necessary after his appointment. Most of the entries are in Latin throughout the register, which has recently been repaired and encased at the Public Record Office. A complete English transcript has also been made, which has been typed and bound, and is now at Stanton together with the original register.*

I. Stanton

During the first year of the Stanton section of the register—the entries relating to "*Snoweshull Capella*" do not commence until p. 71—9 baptisms, 2 marriages, and 3 burials are recorded. In 1573 there are 4 baptisms, 2 marriages and 1 burial, and in 1574 there were only three entries made, all being baptisms, but it is possible that the register may have been kept carelessly that year and also in the year 1572. At that

* The Stanton and Snowshill marriages from 1572 to 1812 were printed some thirty years ago but, so far at least as this earliest register is concerned, it is to be regretted that, as printed, they contain many misprints and entire omissions.

time the population of Stanton was probably very much the same as it was at the last census, in 1921, viz. 302: but Snowshill, which was returned at 173 at the last census, was undoubtedly somewhat more populous towards the close of the sixteenth century. It may be assumed, therefore, that the population of the two villages taken together, about the year 1572, was a little more than 500.

Certainly any other entries for that year were not confused under the Snowshill entries—as undoubtedly was the case in some years in which the Snowshill section of the register shows an impossible increase. Still, from the point of view of carelessness in the keeping of registers, which existed decidedly and generally in those days, it must always be remembered that any parish seems then to have been subject to epidemic visitation at any time, and that during such visitations it was often impossible to keep the registers carefully although any reference to the cause is seldom made.

So, in 1574, small-pox or typhus may have been at work at Stanton, but probably not plague which, about that period, seems to have died down somewhat in this locality. It broke out again with great intensity in 1579, however, and in the parish of All Saints, Evesham, to give only one local instance, there are 148 burials registered in a parochial population that cannot have exceeded 900 souls.* So it probably was plague that came to Stanton in 1580, for the registered

* Barnard, "In the Time of Pestilence", *Worc. Dio. Mag.*, Oct. 1919.

burials there rise to seven in that year, whereas in the eight previous years they have only averaged two a year. Throughout the whole of this register, however, there is no direct reference to any disease except to small-pox and to consumption.

An analysis of the Stanton entries from 12 April 1572 to 10 August 1591 shows that during that period of a little more than nineteen years there were 73 baptisms, 23 marriages, and 47 burials.

During, approximately, the thirty-two years' rectorate of Laurence Bankes—i.e. from 10 November 1591 to 26 December 1623—the register records 121 baptisms, 17 marriages, and 85 burials. That is to say that the baptisms and burials remained more or less at a normal average, but the marriages decreased by about one-half. If this is a correct record, the highest birth-rate was nine in 1594, and eight in 1618. The marriages during this period were never more than two in a year and to take only two instances of long intervals in which there is no registered marriage at all, one may cite those of the five years of 1592 to 1596, and the five years from 1607 to 1611. The fact that hot ague was prevalent all over England may account for the absence of any marriage entries at Stanton during the former of these periods, and undoubtedly plague would account for their absence in the latter period.

In fact, in 1609 there is no record of any kind for eleven months, and it was about that time that, again to take Evesham as an instance, plague had made

Photo. Moss, Cirencester

STANTON CHURCH IN 1927

PLATE IV.

another and very severe attack. In 1620 small-pox was rife in the locality, but the Stanton register does not show any evidence of its presence in the village. However, in 1623, typhus—then also taking its toll in the neighbourhood—must have inflicted Stanton, for the registered deaths rise to seven, being the third highest figure during the period under consideration. It had only been surpassed in 1598, when hot ague must have accounted for most of the burials that took place that year; and in 1614 when, with plague flitting up and down this littoral of the Cotswolds, nine burials are recorded.

In the last two or three years of Laurence Bankes's rectorate there seem to have been an unusual number of beggars who made their devious ways in Stanton. Thus in 1620 out of the six baptisms three were those of beggars' children, two of whom bore such uncertain names* as Grarmanes and Damfoorth, for thus the rector has entered them. At this period, indeed, the roads and lanes must have been almost infested with beggars, in these parts, and several local registers, at least, are good evidence that the clergy were not unmindful of their duty with respect to them.

Michaelmas Day, 1623, must have been a sad day for Stanton. Two funerals took place there on that day—a most unusual occurrence—being those of the rector† and of Nicholas Izod, both of whom had been

* On 2 May 1591, three children named John, Frances and Joan Sororeus had been baptised.

† Dr Parsons (*v.* p. 106) notes: "In ye middle of ye chancell in white stone, 'Here lyeth ye Body of Mr. Laurence Banks Parson

so closely connected with the village and the church. Nicholas Izod, it may be recalled, had "copied out", in 1605, the old paper register of Stanton, and it will be seen that he did the same service for Snowshill, "at the parish appointment".

Laurence Bankes was succeeded by Henry Izod,* whose family was so long and so closely associated with Stanton, and there he remained for the rest of his life, through a period in which he must have had many joys and many sorrows. Numerous children born to him and his wife—formerly Alice Vernon, of Hanbury—were baptised in Stanton Church during his rectorate, and then as time went on he, as a most staunch Royalist, had to suffer, afar off, the decline in the fortunes of King Charles, and the ultimate horror of his execution. Time was short for him too, when darkness fell upon the scene of Whitehall on that memorable day of 30 January 1649, and within eight months he himself was buried in Stanton Church, where that noble epitaph to his memory is still to be read, therein his loyalty and devotion to the Stuart cause are still most eloquently proclaimed—probably by his son-in-law, the Rev. Richard Parsons—from the solemn silences of the memorial that his youngest child, Mary, caused to be set up in the chancel of his old church some twenty-five years after his death. It is as follows:

and Preacher of Stanton who was buried upon ye Feast of St. Michael ye Archangel, 1623'".

* There was also another Henry Izod living at Stanton at this period and who was differentiated, in the register, as "de fonte".

1572–1734

H. S. E.

Reverend' · vir · Henricus · Izod · Art · M^r
hujus · ecclesiae · rector · quam · per · annos · 27
mirâ · pietate · et · candore · exornavit
non · minus · exemplo · quam · doctrina : diu · illustris
Ecclesiae · Anglicanae, · licet · oppressae,
non · desertor · sed · acerrimus · vindex
ideoq · REGI · suo · etiam · exulanti
Perquam · fidelis
Amor · et · deliciae · vicinorum · occubuit
multo · magis · parochianorum · desiderium
Novem · 9 · Anno { *Aetatis · 52* / *Domini · 1650*
Alicia · uxor · filia · Rich · Vernon · rectoris
de · Hanbury · Com · Wigorn · praeivit · Junij : 8 · 1642
Maria · Parsons · filia · natu · minima
obsequij · ergo · posuit · 1675

Above this inscription are the arms of Izod and Vernon; at the foot the coat of Parsons impaling Izod.

The late rector had done a great deal for Stanton, and one can well believe that he had the sincere regard of his parishioners and of his neighbours.

This youngest child, Mary, had been born on Good Friday, 1641—so the rector records in the register—and was baptised on Easter Monday, baptism following birth very quickly as a rule, it would seem, in those days. Her mother died in June of the year following.

The period covered by Henry Izod's rectorate, so far as the register is concerned, extended from 25 May

1624 to 9 November 1650, approximately twenty-six and a half years. During that period there were 152 baptisms, 15 marriages, and 94 burials.

It is of interest to compare the two sub-periods 1630–9 and 1640–9. The former was lived more or less under normal conditions; the latter, of course, embraced practically all the years of the Great Civil War. During 1630–9 the Stanton baptisms were 71, during 1640–9 there were 50; the marriages were 8 as against 4; and the burials 30 as against 42. Throughout the period 1643–7, when the war was at its height, there were no marriages registered at Stanton. Three years show an abnormal number of burials, viz. 1629, 1636, and 1642, in which last year they amounted to nine.

The first instance in which both the names of the father and of the mother are given in the baptismal entries is on 7 October 1632, but such instances are rare throughout the register, and usually only the father's name appears. In the seventeenth century there are a few entries of the baptising of illegitimate children, but these are really very rare, as also are the references to women of easy virtue. Marriages of convenience were evidently not unknown at Stanton.

There are very few instances, throughout the register, of the baptising of twin children.

Thomas Vyner succeeded Henry Izod and he too lived out the remainder of his years as rector of Stanton, where several of his children were born. He died in 1668, but there is no registered record of his burial.

He signs the register as rector on 28 September 1653, and it is probable that he did not come to Stanton until about that time. These, of course, were Commonwealth days, and at present it is difficult to say who he was or from whence he came. The register had been kept well in 1649 and 1650, but in 1652 it was scarcely kept at all, a few names being scribbled in without any dates. In fact the entries become so spasmodic in certain years of Mr Vyner's time that any analysis of his period would be comparatively useless.

For some little time the entries are made in English, as one might expect, but in 1655 they are again written in Latin, and thus they remain until the end of the register. The fact that so many registers were being badly kept after 1649 made it necessary, to a great extent, for the Commonwealth Parliament to pass an Act, September 1653, by which the registration duties were taken out of the hands of the acting ministers, births (not baptisms) were required to be registered, and marriage was to be treated as a civil contract. "An able and honest person, to be called The Parish Register," was to be elected triennially by the inhabitants of each parish, and a fee of 12*d.* was to be paid for each entry of marriage, and 4*d.* for every birth or death.

So we read in the Stanton register the following entry:

Memorandum that upon the 18th day of January 1653 [1653–4], William Steyt being chosen by the Town of

Staunton was sworn and allowed of to be their Register according to an Act of Parliament enjoining thereunto.

However, William Steyt does not appear to have risen to the occasion very satisfactorily if, in fact, he did so at all, for two years afterwards his own death is registered, and it is possible that he may already have been ill at the time of his appointment. He was succeeded, so the register shows, by one Humfrey Spooner who could never have assumed office, for the entries continue in the writing,* undoubtedly, of Mr Vyner, until 1660, in which year he may have died.

In passing it is interesting to note that someone—it looks very much like the hand of Henry Kirkham, rector of Stanton from 1668 to 1700—has written beneath these two memoranda a verse from an old Royalist song in derision of Oliver Cromwell and the matter of civil marriages, which had been more or less thrust upon him, or at least hastened, by the Presbyterian party. "Yet blush'd Old Noll t'obey," a part of the verse runs, although he was an "Old Rumper" and "soe noe Friend to's King".

Although seven marriages took place at Stanton in the period 1654–60—that, curiously enough, of Henry Kirkham,† the future rector, with Sarah, daughter of Henry Izod, the former rector, deceased, being one of the first—there is no trace of evidence that any one of these marriages was legalised before a magistrate,

* *Cf.* his signature on p. 40 of the register and also instances of his writing in the Stanton tithe book.

† Both he and his wife were Stanton-born.

as one sees so consistently demonstrated in many other registers locally and, of course, elsewhere. Again, the parish registrar,* who was supposed to ignore any reference to baptisms and only to refer to births, certainly notes that Elizabeth, daughter of Thomas Vyner, the Rector, was born on 27 July 1655, and that Mary, also his daughter, was born on 19 March 1656. Otherwise all the rest—thirty-three in number—of the baptisms are entered as such. This is a curious fact, especially as the entries were made by Mr Vyner, and one would think that Mr Spooner was anxious to keep him within the Act, and yet in 1657 we find that when Mary Pen came to the church at Stanton with her illegitimate child, "she brought it to the sacred font", so Mr Spooner records, but no reference is made to the child's birth. Again, on 21 December 1657 he enters the burial of Thomas Kirkham, "of the order of the Sacred Priesthood", scarcely a Cromwellian way of expressing himself.

However good the provisions of the Act of 1653 may have been, it is certain that they did not act very satisfactorily as a general rule, and at the Restoration the registration reverted to the clergy.

In 1662 there must have been some epidemic visitation at Stanton, for there were 8 burials there in the two dangerous months of August and September.

It may be a significant fact that there is only one entry—a baptism—under the year 1665, in which the Great Plague devastated London. There is a 3-inch

* Then known as the parish register (*cf.* p. 27).

space left blank for entries, and also a space left in 1666. There is no local evidence, however, that plague was active in these parts at that period.

Henry Kirkham, who, as already noted, came of a Stanton family—being descended from Nicholas Kirkham, one of the purchasers of the manor from Mathias Dolman (*v.* p. 5)—succeeded Mr Vyner in 1668, and in that year the first registered entry of a marriage by licence of the Chancellor of the Diocese of Gloucester—then Francis Baber—is entered.

A daughter Penelope was born to the Kirkhams in 1673; and Lionel—destined to succeed his father as rector of Stanton—was born on 10 October 1675. There were evidently other children born before the family came to Stanton rectory, for their fourth son, Charles, was born there in 1677.

Richard Parsons was appointed Chancellor of the Diocese in that year, and as he and the rector were brothers-in-law this may indirectly account for the fact that Mr Kirkham was able to obtain so many special licences for marriages, to which a fee was attached, at this period (*v.* pp. 33–4). On 21 April 1675, Thomas Winter, "Parish Clerk or Sacristan", was buried. Names of other parish clerks also appear in the register during this period.

On 1 August 1678, the Act of Parliament for burial in woollen came into force. This was ordained "for the encouragement of the woollen manufacturers, and preventing of the exportation of money for the importing of linen", and thereby, "no corpse shall be

PANEL OF MAURICE WRAYBURY

buried but in woollen after the first of August, and not in any shirt, sheet, shift, or shroud, or anything whatsoever made or mingled with flax, hemp, hair, gold, or silver, or any stuff or thing other than what is made of sheep's wool only, under a penalty of £5". An affidavit was required within eight days of burial that the corpse had been duly clad according to law.

The first instance of burial in woollen at Stanton took place on 19 October 1678; and in April and August 1679 there were two similar burials. There is no reference to any affidavit in connection with these instances, but on the following 5 December the entry is much fuller, thus:

> Elizabeth Clopton, widow, was buried wrapped in woollen according to the affidavit of Francis Mansell and Elizabeth Nevill sworn before William Stratford, esquire and justice.

In January 1679/80 a thing unparalleled in the Stanton registers, and possibly in the history of Stanton, happened, for three burials took place there on three of four successive days in that month. They were all of men, and all in woollen, of course, as sworn before the above-mentioned William Stratford who presumably was of the Farmcote family of that name. There is no evidence that any epidemic was rife at this time, but Stanton itself surely must have been in the throes of some such attack. On the following 24 and 26 November respectively, two people, a man and a woman, were buried in woollen. So the burials continued until 1685, and then there is no further

reference to any such observance of the Act throughout the remainder of the register.

At this period the entries were classified for some years, and so from 1679 to 1694 the register presents a brave array, but after that time it resumes its wonted appearance, and very few marriages are entered. Where they appear they are usually noted as being by banns, and no further reference is made to marriages by licence.

During those sixteen years from 1679 to 1694 there were no less than 82 marriages by licence, at Stanton, during which time only two couples had the distinction of being married by banns. That is to say that the average of marriages had gone up from, roughly, two to five per annum, and one may imagine, perhaps vainly, that Stanton must at times have been almost surfeited with excitement. The ardent lovers came thither from all parts of the district, and at all times of the year, but there is only one instance in the whole of these 82 marriages of a marriage by licence being performed during Lent. In fact during the whole period covered by the Stanton register, that is to say 162 years, there is only one other instance of a marriage in Lent.

Although certainly the summer months were preferred, there were marriages by licence at Stanton in the very depth of winter, and with many a long mile to go before the little church was reached. This fashion—for fashion it seems to have been, combined with the fact that, owing to pluralism and various

local causes the presence of many of the clergy in their parishes was always uncertain—presents such a curious phase in connection with the little story of Stanton that a list of the places from whence the contracting parties came is of considerable interest. An analysis of the 82 marriages to which reference has been made above shows that the parties came individually from:

Alderton (6), Alstone, Armscott, Ashchurch, Ashton-under-Hill, Aston Magna (Hanging Aston) (2), Aston Somerville, Aston-sub-edge (2).

Batsford, Beckford, Bengeworth, Bledington (2), Blockley (2), Bourton-on-the-Hill (6), Bretforton, Broad Campden (2), Brockhampton (Sevenhampton) (2), Buckland (4).

Charlton, Cheltenham, Childswickham (3), Chipping Campden (2), Clopton, Colesbourn, Condicote, Cow Honeybourne.

Dowdeswell, Dumbleton (3).

Ebrington (5).

Grafton (2), Great Malvern, Great Washbourne (4), Gretton (4), Guiting Power (2).

Hailes, Hawling (2), Hidcote Bartram, Hidcote Boyce, Hinton-on-the-Green (2), Honeybourne (Poden).

Kemerton, Knight's Washbourne (Little Washbourne).

Laverton (11), Lemington, Little Barrington (2), Little Risington (5), Longborough.

Maugersbury, Moreton-in-the-Marsh, Murcott.

Naunton (5), Norton (near Evesham), Notgrove.

Pamington, Paxford, Prestbury, Preston-upon-Stour. Quinton.

Shenington, Stanley Pontlarge (2), Stanton (4), Stanway (2), Stoke Orchard (Cleve) (2), Stow-on-the-Wold, Stratford-upon-Avon (3), Stretton-upon-Foss.

Toddington, Todenham.

Upper Swell.

Welford, Westington (Chipping Campden) (2), Weston-sub-edge, Whittington, Willersey (7), Winchcombe (11), Wormington (1).

Not named 6.

The names of the towns and villages, which total seventy-six, are here given in their modern form, and no figure is added to those places from which only one individual came.

This Stanton instance of marriages by licence is, of course, only one of a number of parishes in Gloucestershire that can show similar and many entries at this period, and later. This is especially the case with Hampnett, near Northleach.

It is a curious fact that, with the coming of these marriages by licence to Stanton, all marriages of Stanton people themselves seem practically to have ceased for several years.

On 29 October 1690, it is recorded that Mary Parsons (*v.* p. 106), who had died at Gloucester three days before, was buried in the family vault in the Lady Chapel of the Cathedral there.

In 1694 it was enacted that a penalty of £100 was to be exacted from clergy who neglected to keep their

registers carefully and, whether or not this enactment was taken very seriously, it is a fact that the entries in the Stanton register increase considerably at this period.

In 1698 it is evident that the "malignant fever which was indicated contagious"—as is noted in the Broadway Parish Book, and which caused such havoc there—also made itself felt at Stanton, where there were eight burials in that year.

In August 1701 there is an entry that Mary, daughter of George Whetstone, "A catechumen of the Roman religion", was born at that time. This is the only instance of the appearance of the name Whetstone in the register.

Soon afterwards comes the Snowshill register which will be dealt with later on, and then there follow a few desultory entries of the far-off year of 1651 again. Afterwards the sequence of the years is resumed and the entries become more numerous. For example, in 1702 there are 10 baptisms, 1 marriage and 5 burials.

Lionel Kirkham was now rector, having succeeded his father, who presumably retired in 1700. For many years the Kirkhams had appeared in the register, into which sometimes were entered references also to a Henry Kirkham, vicar of Mickleton. On 29 December 1703, the rector has sorrowfully to record that Henry, his only son, died of small-pox on that date, and that he was buried two days afterwards; and just a year afterwards, on 28 December 1704, that Sarah, the very dear wife of Henry Kirkham, formerly

pastor of this church, had then died, it being Innocents' Day, he says, and she as if she were one of them. She, also two days afterwards, was buried at Stanton, where so many of her kith and kin, Izods and Kirkhams, already lay.

Then, on 15 March 1705, comes the death of Henry Kirkham himself, former rector of this church, who, as his son writes in the register, was "a worthy and learned man". His burial, however, did not take place, according to the register, until more than a week afterwards.

There is also a memorial to him and to his wife in the chancel of his old church, with arms of Kirkham impaling Izod and having this inscription:

Subtus · jacet · vir · venerabilis · Henricus · Kirkham
hujus · ecclesiae · rector · Natus · Octob · xxviii · MDCXXXII*
Sepultus · Mart · xxviii · MDCCV
Necnon · Sarah
uxor · ejus · Reverendi · Henrici · Izod · hujus
ecclesiae · quondam · rectoris · filia · quarta
Nata · Feb : x^mo · MDCXXXV · Sepulta · Dec · xxx^o
MDCCIIII

In 1707 ten parishioners were buried at Stanton, of whom two are definitely stated to have died of smallpox, and on 24 December of that year the death, of consumption, is recorded of Henry Kirkham, the vicar of Mickleton, to whom reference has already been made.

* The register gives him as being baptised on 18 October 1632, and as being buried on 23 March 1705.

The Lionel Kirkhams had been unfortunate with their children, and the death of the little Henry, their only boy, must have been a great sorrow to them. However, actually on Christmas Day, 1707, another boy-child was born at the rectory, and the happy father testifies his devout happiness by the Latin entry that he makes, and which may be thus translated:

> Robert, son of Lionel Kirkham, Rector, was born between 7 and 8 o'clock in the evening of the Day of the Nativity of our Saviour, and Christ was manifested to him by baptism, on Epiphany Day, so that he might rejoice in the privilege of the Gentiles.

At this time the names of various members of the family of the Rev. George Yardley, rector of Notgrove, appear in the register, but thus far there is no clue to their association with Stanton; and there were also several more additions, sons and daughters, to the family at the rectory, between 1709 and 1714.

Although no specific reference had been made to burials in woollen after the year 1685, it seems fairly certain that the Act was observed at Stanton for many years afterwards,* and on 24 April 1710 there is a note made by the rector—still Lionel Kirkham—that he has reported to Henry Wells, an Overseer of the Poor, that the certificate intimating that Elizabeth, wife of Richard Jackson, had been buried in woollen according to the Act, had not been handed to him (the rector) within the prescribed time. He adds that

* The Act was repealed in 1794, but had fallen into disuse for many years before that time.

he has signified the same in writing to John Ingles, a guardian.

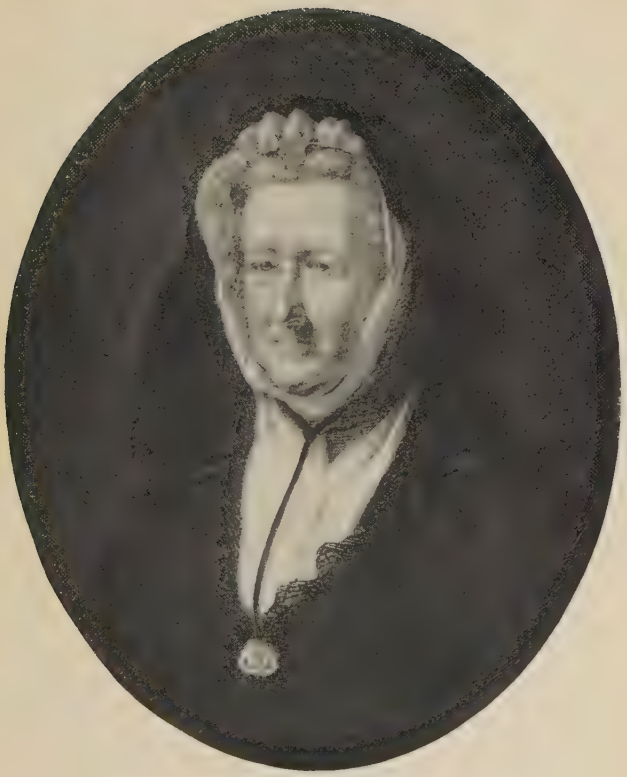
These certificates or affidavits are still to be found in parochial documentary collections in this neighbourhood. An example is as follows:

——, of the parish of —— in the county of ——, maketh oath, that —— of the parish of ——, in the county of ——, lately deceased, was not put in, wrapt up, or wound up, or buried in any shirt, shift, sheet, or shroud, made or mingled with flax, hemp, silk, hair, gold or silver, or other than what is made of sheep's wool only; nor in any coffin lined or faced with any cloth, stuff, or any other thing whatsoever made or mingled with flax, hemp, silk, hair, gold or silver, or any other material contrary to the late Act of Parliament for burying in woollen, but sheep's wool only. Dated ——.

The register ends, chronologically, with the entry of the marriage of Edward Palmer, of Berkswell, near Coventry, to Damaris Kirkham, the rector's daughter, on 15 November 1734. She had been born at Stanton on 26 October 1701, and was the second of his children thus to be named. A daughter had been baptised Damaris on 6 August 1698, but—so the rector writes in his register—"Gave back her celestial soul to Heaven between four and five in the afternoon", soon after her birth. Damaris was also her mother's Christian name, whose maiden name does not appear in the register.

On 28 December 1725, John Capon*, Clerk, was married at Stanton to Sarah Kirkham, the rector's

* The name is always spelt thus in the register, although it appears as Chapone on the mural tablet in the church.



MRS. DELANY

From an original portrait by Opie, now in the National Portrait Gallery

daughter, the "Sally" Kirkham whom Mrs Delany called "Sappho", and of whom she wrote in her *Memoirs* (*v.* pp. 95–6). Their first child, John, was baptised at Stanton on 14 February 1726–7, and the register reveals the names of other boys and girls born to them there as the years went on.

Lionel Kirkham remained as rector of Stanton until his death in 1736,* when he was succeeded by his nephew the Rev. Thomas Woods, of Abingdon, whose mother's maiden name was Penelope Kirkham. Mr Woods died at Stanton in 1749, and was that year succeeded as rector by his cousin Robert Kirkham, to whom a brief reference has been already made (p. 37).

The long and close association of the Kirkham family with Stanton, its rectory and its registers, is well commemorated on a mural tablet on the north wall of the chancel of the church which was so familiar and doubtless so dear to them all. Thus it tells its story:

Near this place
are interr'd the Bodies of
Lionel and Robert, Son and Grandson of
Henry Kirkham, all successively Rectors of this Parish
As also of
Henrietta Kirkham and Penelope
Wife of Tho. Woods, Clerk
Daughter of the above-named Henry
Thomas Woods the Son of Penelope
Sarah ye Wife of John Chapone, Clerk
and Daughter of Lionel above-mentioned

* The register shows that he was buried on 21 July.

Mary the Wife of Robert Kirkham
and Three of their Daughters
who died in their Infancy
To Whose Memory this Monument was erected in the
Year of our Lord
MDCCLXVII

There is much evidence to show that severe epidemics were also prevalent locally at various periods in the eighteenth century, and this was particularly the case in 1727–9, at which time Dr Thomas Dover, in his *Ancient Physician's Legacy to his Country*, records that "he happened to live in Gloucestershire [at Stanway] in the years 1728 and 1729, where a very fatal epidemic fever raged to such a degree as to sweep off whole families, nay, almost whole villages. I was called to several houses where eight or nine persons were down at a time...", and local registers show how great was the mortality at this time; e.g. Broadway, where the burials rose to 76 in 1727, the figures being at 39 and 52 in the years 1728–9 respectively; and Bretforton, where the burials were 45, 25 and 18 in 1727–9 respectively. An analysis of the Stanton register at this time shows that the epidemic must have been very serious in the village, for the burials, which were 3 and 2 in 1725–6 respectively were up to 7 in 1727, 14 in 1728, 15 in 1729, down to 5 in 1730, and back to the normal 2 in 1731.

The people of Stanton and Snowshill throughout this period were singularly unaffected in the choice of

the name*—there is, of course, no instance of more than one name—given to a child at baptism. In fact the only Christian name that is at all curious is that of Jochodea. In 1584 Robert Barboye married Jochodea Egules, of Stanton, and probably she had been baptised there. This name Jochodea is unaccountable unless—which is most probable—it is an error made by Nicholas Izod when he "copied out" the early years of the register, and the name should read as Jochebed, who appears in the Book of Exodus as the mother of Aaron and Moses.

Damaris—recalling "a woman named Damaris" (Acts xvii. 34)—was a name somewhat popular in the district at this period; and Juliana probably came from the Izods of Campden, who in their time would have had associations with Lady Juliana, daughter of Sir Baptist Hicks, Viscount Campden, and wife of Edward, Lord Noel. There is Edea in three instances, all at Snowshill, between 1584 and 1590, and Edith not long afterwards, but the name is not represented at Stanton at all. There are very few instances of Mary throughout the register.

Of the boys' names Waynemmanus Izod, on 17 February 1662, is evidently intended as a Latinised form of a later Wenman, which was a surname in the family, and which was given to a son of Reginald Wynniatt, when he was baptised at Stanton on 12 March 1733. The arms of this Wenman Wynniatt are impaled with Phillipps in a cartouche, now over the

* See Appendix II.

doorway of the porch of the Court which, with other Stanton property, he ultimately inherited. The arms would seem to infer that he had made some additions to the Court during his time.

Otherwise this class presents very little variation from the ordinary choice. Maurice was persistent for many years, and may have originated in association with the name of the mysterious Maurice Wraybury, to whom reference has already been made. There was also a Maurice Westbury, rector of Stanton from 1498 onwards, and from either of these sources we may have Maurice Sponer, Maurice Williams, Maurice Wright, Maurice Apley, Maurice Hunnyburne, Maurice Izod and those other Maurices whose memory the register retains. So also with the name Lawrence, which probably became popular with the advent of Laurence or Lawrence Bankes to the rectory of Stanton in 1591. Almost at once, we have Lawrence Warne, whom the register records as having been baptised on the Feast of St Lawrence, (10 August) 1594, Lawrence Apley, Lawrence Sponer, Lawrence Brierwood, Lawrence Imbrie, Lawrence Kirkham, and so on. With the death of Lawrence Bankes, however, there are very few instances of Lawrence afterwards. The name Henry was very little used, and Edward and Charles are only represented once each during the whole period of the register, and in both instances at Stanton.

The trades or occupations followed at Stanton during the period of the register are not often disclosed.

STANTON COURT. WEST FRONT

Those that are there provide just such a list as might be expected, viz. blacksmith, butcher, carpenter, clothweaver, labourer, shoemaker, and stonemason. Every now and then there appeared in this little community a wayfarer, and sometimes "a deceitful beggar", who had doubtless imposed upon the unwary rector whose child he had baptised. Sometimes it was a man, sometimes a woman. The term *pauper* appears, too, from time to time, but there is usually no evidence as to whether the person was a parishioner or otherwise.

The last pages of the register are concerned with various notes made much earlier in its history, but there are two blank pages before these notes are reached, and it seems probable that the register came to its end rather prematurely, because just at that time it was ordered that the parochial records should no longer be kept in Latin. As these various notes are all of real Stanton interest they are given here fully and as far as possible in their modern form. They are as follows:

[I]

August 9th, 1677.

On which day Richard Woollams, an honest and ancient parishioner of Staunton, aged 70 years, appeared personally before me, and for the prevention of all disputes, and that the church might not lose its right, did voluntarily declare upon his oath as followeth:

The agreement of the parishioners of Stanton [*sic*] with Mr Henry Izod, their Rector, when he gave them leave to enclose the two great Common Grounds of meadow and

pasturage known by the names of the Lower Marelesow and Broadmeadow as followeth:

That each parishioner should pay to his parson for the close or closes in the said grounds then to be enclosed, the rate of twenty pence by the pound, according to the value of the said close or closes, if any parishioner should graze the same with any unprofitable cattle.

[To this note Richard Woollams makes his mark, and it is followed by a note thus:] Richard Woollams did voluntarily attest the above agreement by virtue of his oath before me.

Richard Parsons, LL.Bac.

Chancellor of the Diocese of Gloucester.

In my presence.

Thos. James.

[II]

Anno Domini 1684

The new Pulpit* given to this Church of Stanton by Dr Richard Parsons, Chancellor of Gloucester, and the Velvet Pulpit Cloth and Cushion given them by Mrs Elizabeth Snell, Daughter of Dr Vyner, Rector of Stanton, and wife to Mr John Snell, Citizen of London, for which signal gifts not only the present inhabitants but also their Posterity are Bound to record them in pious and grateful Memories.

[III]

The following note, undated, is in the handwriting of Dr Richard Parsons, Chancellor of the Diocese:

These things hereafter mentioned are accounted Church Reparations, viz.

The Walls of the Church and Church Steeple, the Churchyard walls of stone or brick, the Windows of stone or brick,

* This pulpit is still in use in the church, and there exists also a blue velvet cushion which is probably the one mentioned in the note.

and the Bars of Iron and Glass, the Roof of Timber with Laths, Nails, Prigs, Dogs and Bolts of Iron, the Covering of Lead, Tile, Slates, or Shingles, the Floor with Stone or Paving-Tile, the Doors of Timber with Locks, Keys, Ridges, Hooks, and Nails. The Furniture of the Steeple with Stairs, Floors, Bells, Wheels and Ropes. The Pulpit and the Pews or Seats not made by private men, and all these are to be performed by Land Rate etc. though the occupiers live in another Parish.

But these hereafter mentioned are not properly Church Reparations, viz. the Communion table with the coverings thereof, the Communion Cups, the Bread and Wine for the Communicants, the Bible and other Books appointed to be in Churches, the Washing of the Communion Cloths, the Candles for the Lecture Days, the Surplice, the Pulpit Cloth and Cushion, the Clerk's and Sexton's wages, and Expenses of the Churchwardens and Sidesmen at the Visitation; and therefore all these are to be performed rateably by the Inhabitants of the Parish and not by out-dwellers.

[IV]

Contemporary with the above note, and also in the handwriting of Dr Richard Parsons, is the following:

February 24, 1674–5.

We whose names are underwritten do testify that on the 24th February, 1674–5, to prevent all future Disputes and Doubts we went to the dwelling-house of Edward Moore,* of Staunton, in the Diocese of Gloucester, Yeoman, aged about 75 years, on purpose to enquire of him what he knew concerning the way from my Lord Coventry's Land in Brockhampton, in the parish of Snowshill, into the Parish of Staunton, that ever since the memory of man appertained to the Parson of Staunton for the bringing of his tithe-corn to Staunton:

* The register shows that he was buried on 16 October 1675. He does not appear to have been born at Stanton.

Whereupon the said Edward Moore voluntarily declared that he was servant to Mr Izod and Mr Vyner, late Rectors of Staunton for the best part of fifty years, and during all their times he had a free passage for his Masters the aforesaid Rectors of Staunton, from the aforesaid lands, which they ever used of right, and not by leave or permission from anyone that either owned or rented the said estate. For there was formerly—as the said Edward Moore well remembers—a gate opening out of those grounds into Staunton Hill, into a place called No-Man's Grounds, but since that gate being decayed the tenants walled it up, being a cheaper way, but not so as to exclude or debar the Parson from his right to the aforesaid way, to bring home tithes, the tenants desiring the said Edward Moore to pull down the wall that was made up, whenever he had any occasion to bring home his master's tithes, and they would make it up again at their own charge.

And this the said Edward Moore did say that he would swear unto, if he were to die to-morrow. And at the time of making this declaration the said Edward Moore was very sick and weak, and in all likelihood in danger of death.

In witness whereof we have hereunto subscribed our hands the day and year above written.

[Signed] Rich. Parsons, Notary Public.
Henry Izod.
Richard Jackson.
Edmund Heughes.

II. Snowshill

The title of the register of "Snoweshull Capella Tempore Roberti Clutterbook Rector Ibid Anno Dni. 1572" is thus roughly penned by Nicholas Izod in large letters. In writing the year he uses that curious, inverted and tail-less "5" which also distinguishes his

sixteenth-century dates in the Stanton section, and which must have been taught in the district at that time as other instances have been noted at Buckland and at Broadway.*

In 1591 there is a similar title with which to distinguish the coming of Laurence Bankes to Stanton and Snowshill.

This register only embraces a period from 1572† to 1604, with two entries dated in 1561, and recording the burials of Dorothea and Elizabeth Newman, wife and daughter of one Thomas Newman. It is evident that the Snowshill entries cannot have been made very systematically, although there may have been a curate either living there or visiting the parish periodically. Certainly there was a curate before 1572, and there was one in 1623. If, however, during that interval the rector was single-handed, which seems scarcely probable, there must have been times—especially in those days—when Snowshill was a difficult proposition.

The paucity of, at least, the earlier Snowshill entries is shown by the fact that in 1572 there are 2 baptisms and 1 burial; in 1573 2 burials, in 1574 1 baptism, in 1575 3 burials, in the period 1576–8 4 baptisms only. Afterwards the entries become more numerous under several years, and in 1595 there are 5 marriages, but it is remotely possible that this

* See also *Antiquaries Journal* (p. 269), July 1926.

† This year it was presented that "the parson saith service at Stanton and Snowshill in one day" (Gloucester Dio. Reg. 29, p. 182).

number included some of the Stanton marriages, for under that year there are none registered for Stanton. However, this possibility seems unlikely, for, so far as the evidence of the register goes, the surnames of those who apparently were married at Snowshill in 1595 are none of them Stanton surnames. The two villages appear to have had little association together—for which doubtless the way over the hills was more or less responsible—and the sets of surnames are quite distinct from one another, with the exception of the family of Warne, represented many times at Stanton and Snowshill as such, but never as Warren until 1620, when there are three instances in the Stanton section. Afterwards, however, the form Warren very seldom appears. On 17 April 1577, Richard, son of Thomas Warne, was baptised at Stanton, and it was in this year that Thomas Warren, doubtless synonymous, placed his and his wife's initials, with the date 1577, over his new house at Stanton, now known as Warren House, wherein there is also a fine plaster ceiling with the arms of the family of Warren. This family originated from Snowshill, and bore according to the Visitation of Gloucestershire, taken in the year 1623: "Arms. *Ermine, a fesse chequy or and azure between three talbots passant sable.* Crest.—A demi-greyhound rampant ermine, gorged with a collar chequy or and azure".

The Broadway and Snowshill family of Sambadge or Sambach finds a number of representatives in the Snowshill register; but none at Stanton.

In 1580 there are four registered burials at Snowshill—far above the average—and at this time Stanton, as we have seen, had suffered a high mortality too, probably from plague.

During the whole period of 32 years (1572–1603) covered by this Snowshill section the following are the aggregates of

Baptisms	83
Marriages	27
Burials	43
	153

With the year 1603 the register reverts to Stanton and there are no further sectional entries therein relative to the more secluded Snowshill, although from time to time up to the close of this register there is an entry of a Snowshill marriage.

Without emphasising its internal evidence, this Stanton and Snowshill register seems to me to show that throughout the period that it covers, and as a general rule, the inhabitants of these little villages lived, in their small and simple way, happily and prosperously. It was a period of many national trials and troubles, and yet withal, in these small and remote places—one beneath the hills and the other away on the heights—the stream of life flowed smoothly on, untroubled except very vaguely, or when the spectre of plague or of some other insidious epidemic only

too frequently overshadowed the waters beneath which so many sank. And now

> They all are gone, their little day is o'er,
> They laugh, they weep, they sport, they toil no more;
> Their feet are still....

But *their* Stanton and Snowshill—*our* Stanton and Snowshill—remain, and around and before are the everlasting hills and the familiar Vale.

Chapter IV

SOME OLD STANTON WILLS

The following notes are compiled from some of the more interesting of the Stanton and Snowshill wills that have recently been examined and transcribed at Somerset House, at Gloucester Diocesan Registry, and at Worcester Diocesan Registry.

The earliest will of definite Stanton origin is to be found at Worcester, and is that of a certain John Bayly.* This will is dated 22 March, 1538–9, the witnesses being Thomas Hyett, John Wynston, John Jackson, and Kenelm Deen—as he usually spelt his name—the rector of Stanton from *circa* 1545 to 1552. Probably he drew up the will for his stricken parishioner, who is described as being of good and perfect remembrance, but who must have been fast approaching his end, for probate of his little will was granted "at Stowe" on 6 May following.

John Bayly bequeaths his body to be buried in Stanton churchyard, and expresses a wish that his wife, Isabel, will distribute sixpence in charity on the day of his funeral. To Margery and Joan Grant he leaves a brass pan apiece, and William Malliar is to have "a chafying dishe and a posnet". In this case the "chafying dishe" was probably used for warming meat; the "posnet" was a small pot.

The residue of testator's possessions is to go to his wife,

* *Calendar of Worcester Wills*, 1538, No. 123.

and she is to be the sole executrix of this his will. It is all very simple so far as we can judge in these days, and as no inventory—unfortunately there appear to be no early Stanton inventories extant—of John Bayly's possessions accompanies the will it is not possible mentally to reconstruct the interior of his Stanton home.

Such a reconstruction, however, is made more possible in the case of the will of Joan Apurley, dated 16 July 1545, being towards the close of the reign of Henry VIII, and it is evident from this will that she was a woman typical of her period, who could ply her distaff, and spin wool for cloth and blankets, or flax and hemp for sheets, towels and other household necessaries of that sort.

The said Joan was a widow, presumably of a Stanton farmer, and her sons William, Nicholas and John were all present when this minutely detailed will was made. It was proved at Tewkesbury, on 5 November 1545, and, as in its existing form it presents difficulties to the general reader,* its terms are here mostly given in their modern form.

The son William is first considered, and, so far as personal apparel is concerned, he is to have a cloak. He and his two brothers had probably assisted their mother on her farm, and so to him is to come "the black cow"; three sheep; a load of hay; a dung-pick;

* Gloucester Probate Registry, vol. 1, p. 5. There is no clue, unfortunately, as to the situation of her house, of which all visible traces have probably long since disappeared.

STANTON COURT. EAST FRONT

the best reins; three loads of great wood; a load of small wood; three lands* of wheat; three lands of barley; three lands of beans; "the olde land of wheett"; the best scythe; and some pewter vessels.

Nicholas, the second son, is bequeathed the fallow cow; three sheep; the best cart; the second harrow; the second plough; the plough irons; a tow; the old lands of corn; the hay in the fields; the best dung-pick; "the second botel" of black leather, for carrying liquor to the fields; the third bill; a hatchet; a kibbling-axe for cutting kibbles, or firewood; a strike, or bushel-measure; a hoop; "a doste tron", which may mean a dust-box; the longest pick; the residue of the wood; the best sheep-shears; the second scythe; three old scythes; a cutting scythe; the horse harness; "the naugers", or augers; a saw, and a little pillow. He is also to have the dais—or raised platform for the high table—in the hall, together with the table-board and the form there.

John, the third son, is bequeathed a mattress; the third bedstead; two pairs of sheets; a twill canvas; the second coverlet; the second pot; his brother Edward's coffer; "the second cow with the mark on the horn"; three "chylver shyp"—young ewes; the best plough; the second calf; a cauldron and a gawn;† the best spade; a pick-axe; a linen turn (spinning-wheel); a skeel (pail) in the cellar; the second dung-pick; the

* That part of ground between the furrows in a ploughed field (Halliwell).

† A pail with a handle on one side.

best stool; an axe; a briar bill; the best hedge bill; a salting trough; the third bottell; a board; a load of hay; half the new gear; four pots of pewter; a salt-cellar; a candlestick, distinguished by a given mark; a pair of bedsteads; a new bag; "a swynn";* some pot-hooks; a pail; the second water-skeel; and three lands each of wheat, of barley and of beans.

Joan, the only daughter, is bequeathed a mattress; the best and the third best coverlet; two of the best bolsters; a pillow; the remainder of the bolsters; a pair of "russet playn clothes"; two strikes of wheat; the best cup, a cauldron, pan, skellet and coffer, with all that is in it; the red heifer; three chilver sheep; the best harrow; a winnowing canvas; a basin; the worst cauldron; a woollen turn; a linen turn; a haccle (an instrument for dressing flax); a pair of combs;† a board; two skeels; a boulting vat (sieve); a pair of cards;‡ a twill canvas; two or three yerds (rods); the hay in the house; an old vat; all the woollen and linen yarn; a load of hay; an old pan; an old skellet (skillet); half the new hair (probably for haircloth); ten pieces of pewter; a salt-cellar with a cover; three candle-sticks; "my pair of bedsteads"; two new bags; a strike bag; a house strike-bag; two old bags; "the thirde swynn"; some pot-hooks; a brandreth, or iron tripod or trivet; a broach, or spit; a pair of cupboards; a sheep-pick; the second pair of shears; two pails; "a peer of nogen

* ? Swinging-stick, for beating or spinning wool or flax.
† Probably for untangling and trimming locks of wool.
‡ Instruments with wire teeth for dressing wool.

cards",* a gridiron; the second stool; two water-skeels; three lands each of wheat, of barley and of beans; "my bedys with a ryng";† "all the stands" or utensils; a frying-pan; a trough; "two pownd [? of] grane"; a verges barrell—or barrel made of staves, and bound with hoops; and "a gawn botel" of leather, with a handle on one side of it.

All the before-mentioned children are also to have each a pair of sheets.

There are other small bequests to various Stanton people, and testatrix remembers Thomas, her shepherd, to whom she leaves a wether sheep. Three of her sheep are to be sold to pay for her funeral expenses, and a sum of 10*s.* is to be distributed on the day that she is buried.

There is no mention of any ready money in the house, and Joan Apurley finally and significantly desires that "two horsys and a harsee be soold too pay my detts and other charges".

The Apurleys long played their parts in the life of fifteenth- and sixteenth-century Stanton—the name being known as Apley as time went on.

There is now a long interval between the will of Joan Apurley and that of any other Stanton will of particular interest. Then, late in the sixteenth century, there comes the will of Thomas Jacksones *alias* Boothe—yeoman, which was made on 7 January 1598, and

* Used for carding wool.

† Probably her rosary, cf. *Bury Wills*, p. 15: "a peyre of bedys of amber with a ryng of syluir".

which is also preserved at Gloucester Diocesan Registry.* The testator, like some of his fellow-villagers of that period, bequeaths his body to be buried in the church instead of in the churchyard, a custom which was destined to become general in the country for a long time to come, and with many obvious and unfortunate results. It would seem that any family who could afford to pay the small extra fees for "breaking up the church" did so, and that to be buried in the churchyard was, at least for some decades, a sign of poverty.

This Thomas Jacksones or Boothe was a member of a family who, later as Jackson, played a prominent part in the affairs of Stanton and the neighbourhood for many years. He leaves 3*s.* 4*d.* "to every cottage holder in the town of Stanton", and 20*s.* to the poor of Winchcombe and also to the poor of Chipping Campden. A sum of 20*s.* is bequeathed to the making and amending of the causeway between the "Grainge hedge" and a piece of arable land in his occupation; and 6*s.* 8*d.* to the making of "a gate between the lower end of Stanton field and Stanway piece". Amongst his other bequests there is one to Henry Izod, of Toddington, in which mention is made of the long table, boards and cupboards now in the hall of testator's house at Stanton, a furnishing typical of the period in which the hall played such an important part in the life of the household.

Incidentally it may be noted that houses, at this

* Vol. I, p. 106.

period, whether of the rich or of the poor, were very sparsely furnished. There is, of course, a most interesting local representation of an early seventeenth-century bedroom to be seen upon the brass on the south wall of the chancel of Wormington church, to the memory of Ann Savage, the married daughter of Richard Daston. She died in childbed in 1605, aged 25.

At Somerset House there are copies of three early seventeenth-century Stanton wills. These wills were proved in the Prerogative Court of Canterbury because, in all three cases, the testators presumably owned property in more than one diocese. The first* of these wills is that of another Jackson. The testator is John Jackson, yeoman, who made his will on 27 February 1604, shortly after James I ascended the throne of England. He also requests to be buried in Stanton church, to the reparation of which he leaves 10*s*., and there are a number of legacies to relations and friends. The witnesses were Francis Izod and Henry Izod, and probate was granted on 1 July 1605.

The second will† is that of Thomas Jackson, or Booth, and is dated 19 July 1614. He was a man of some means and his will, like that of John Jackson, is more particularly useful from a genealogical point of view. He leaves 20*s*. to the church, and 5*s*. each to ten of the poorest householders of Stanton. To all his servants that shall be dwelling in his house at the time of his decease he bequeaths 5*s*. apiece; and there are be-

* P.C.C. 79, Clarke.
† P.C.C. 107, Lawe.

quests of a sum of £100 each to Joan and Millicent, his two daughters, and to John Jackson, his youngest son. All these children, he adds, are under twelve years of age. His elder son, Thomas, is to have "all my free lands, tenements and hereditaments and one half of all my goods and chattels", when he attains his majority. Meanwhile Alice, testator's wife, is appointed residuary legatee; and the overseers and executors of the will are Thomas Warne, of Stanton; Richard Warne, his son and heir; and Thomas Fletcher, testator's brother-in-law. Probate was granted on 10 November 1614.

The last will* of this series is that of Laurence Banks who had succeeded Robert Clutterbucke as rector of Stanton in 1591. Presumably he must have been getting on in years for he made his will on 12 June 1623, at which time he describes himself as being "in good health and perfect remembrance praysed be God", and the Stanton register shows that he died only some three months afterwards, on 21 September, being buried eight days later, and probate of his will was granted on 17 November following.

It is possible, however, that the rector was a victim of the typhus epidemic that was rife at Stanton at that time (*v.* p. 23). A few weeks before he made his will an old parishioner had died in the person of John Winstone, aged 82, who had played an important part in the life of the village and its neighbourhood; and soon after the rector had made his will there died Alice

* P.C.C. 113, Swann.

Booth, who was widow of Thomas Jackson or Booth; and also old Christopher Hunt. The rector, as already said, died on 21 September, and Thomas Kirkham, one of the witnesses to his will, died during the next month. Michaelmas Day, 1623, must indeed have been a sad Feast of the Dedication for Stanton, for on that day their rector was brought to his burial in his old church of St Michael, and at the same time young Nicholas Izod, who was in the very prime of life—being aged 36—was also buried there. The first portion of the earliest register is still a memorial of him (*v.* p. 24).

Thus, as befits the man and the occasion, Laurence Banks solemnly continues the preamble to his will, "knowing nothing more certaine then death", he says, "and nothinge more uncertaine then the houre of death I doe make and constitute this my last will and testament in manner and forme followinge ffirst and principallie I comitte my soule into the hands of Almightie God my maker, redemer and sanctifier, And my sinfull bodye I comitte to the earth from whence it came. And touching such worldly goods as it hath pleased God of his Goodnes to enrich me withall... I give to the Church of Staunton twentie shillings And to the Chappell of Snowshill other twentie shillings".

To his nephew Thomas Banks, now in Ireland, he leaves £20, "and I forgive him other £10 which he borrowed of me in good gould going to London immediately after his fathers deathe".

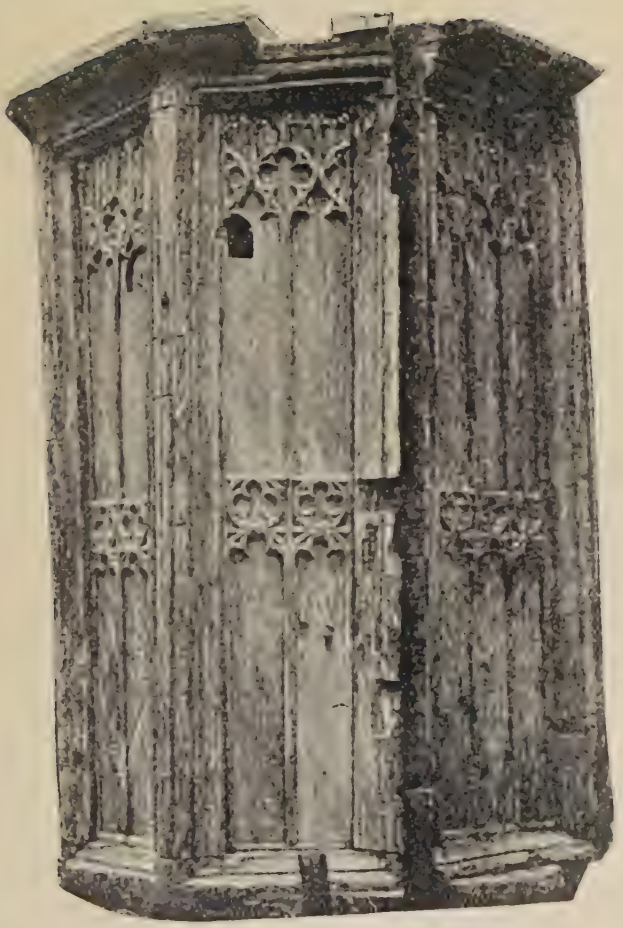
Amongst other bequests to his relatives, the rector—

who was evidently a comparatively wealthy man—leaves to his nephew, Alexander Banks, the sum of £50 of English current money, all his books written or printed, and his best cloak, his "best Cassacke", and his "vellure britches". To his niece Elizabeth Izod, of Stanton, he makes a bequest that provides just a glimpse into the rectory of his time, for she is to have "one bed standing* of waynscoate one fether bedd boulster pillow blankett coverlet and one payre of flaxen sheets with a pillow beere [case] my gilded silver bowl for wyne my silver bowle for beare one silver spoone wich I doe dayly use, one velvet quishon and my round truncke".

Sir Thomas Thurston—still the rector uses that title of courtesy, a rather late survival—"my Curate at Snowshill", is bequeathed £5; John Maltbie, then rector of Buckland, is to have testator's best gown and his desk "made of walnutt tree"; and to Margaret Maltbie, his wife, is to come "my greate salte of silver guilded" which after her death is to become the property of "that daughter that pleaseth her best", an invidious but not then an uncommon selection.

Poor John and Margaret Maltbie, the rector's well-beloved friends at Buckland, had passed deeply through the waters of sorrow in the far-off days, not many years after Laurence Banks came to the old rectory at Stanton. For they, at Buckland rectory in 1606, had

* Bed-standing is a rather unusual term for bedstead locally in seventeenth-century wills and inventories. Sometimes its variant "bedstedle" appears therein.



THE OLD PULPIT

lost six of their large family of children in less than a month, from an *ignota peste*—so the stricken rector chronicles it in his register. Probably this was the plague which laid such a heavy hand on this district in that year.

The good rector of Stanton was evidently a bachelor, and his thoughts now turn to his servant and housekeeper, one Prudence Gray, who had been with him for 22 years. She, as one might expect, opens the door of the rectory a little wider than it was before. First of all, she is to have £50 in current money—no inconsiderable sum in money value of that period—together with a silver-gilt salt-cellar, and "my silver bowle for beare wherof shee hath bestowed latelie twentie foure shillings to enlarge it". A silver bowl for wine and two silver bowls for beer—and one of them lately enlarged—would seem to promise a hearty welcome to the rectory when Laurence Banks ruled there. Beer had been introduced into England by the Dutch in the fifteenth century and, particularly in the reign of Queen Elizabeth, was consumed in great quantities. Most farms and houses of any size brewed their own beer.

To these bequests there were to be added "two of my worste silver spoones, my blewe velvet Quishon fringed, my bed standing wherein I doe usually lye with tester and curtens, my best Coverlet, and a payre of my best linen sheets, my great brasse pott, my great brasse pan, my great long Cheste, my chaire in my bed-chamber, my table and two formes in my parler

to helpe to furnish her howse". Faithful Prudence Gray had a married sister named Marie Kinman, and to her the rector leaves £10 to give to her little daughter, Prudence—so named after her aunt—and the best chair in the hall.

Then, too, there was a certain Marie Graye, wife of Anthonie Graye, "my late servant", who is to have "my round table of walnutt tree"; whilst Jane Graye, her daughter, is bequeathed £10.

Many other bequests now again follow. They are made to god-sons and god-daughters; to tenants; to friends in various parts of the country, especially in Yorkshire; to servants; to local clerical friends; "to my curate, Mr Robarte Huntington—so presumably there were curates both at Stanton and at Snowshill at this time—perhaps on account of the rector's age; and to a particularly favoured god-son, one William Stephenson, "nowe a souldier in the Low Countries", £50.

The rector also remembers his god-son, Henry Izod, and his nephew, William Izod, to whom he leaves "all my tymber, wood, boards, plancks and fyer wood in or about my house or yard with the joyned portall in my parler"—probably a carved doorway.

Finally all the rest of "my goods and Cattells moveable and immoveable", with the corn in my house, barn or fields—the will was made in the middle of June—are bequeathed, after the due payment of all funeral and other expenses, as follows:

"My trustie and welbeloved friends Mr John

Maltbie, parson of Buckland and my nephewe William Izod of Staunton" are made residuary legatees and executors, but their shares in the residue are not to exceed £50 each. If there should be an overplus of more than this £100, such overplus is to be divided equally between William Stephenson, god-son; Elizabeth Izod, niece; "and my mayde, Prudence Graye, equally; and the third share to the children of my sister, Jane Sydgwick".

"Finallie I doe request my Worrshippfull and faithfull friends Mr Richard Daston, esquyre, of Woormington, and Mr Russell Andrewes, towne clerk of Evesham" to be supervisors of my will, and they are to have £10 apiece for their trouble.

The rector wrote his will himself, and those being present when he signed it were Thomas Waren (*sic*), Richard Warren, Robert Huntington, clerk, and Thomas Kirkham, who ascribe their names in the above style.

The two supervisors of the will, Richard Daston, of Wormington, and Russell Andrewes, of Evesham, were both well-known men locally. Mr Andrewes was first chamberlain or town clerk of Evesham under its charter of incorporation in 1604–5, and his friendship with Laurence Banks doubtless caused the generous rector in his life-time* to give a house in the parish of St Laurence, Evesham, to supply an income that could

* At the same time he also apportioned a part of the rents from the same property in order to ensure 6*s*. 8*d*. per annum for the reparation of Stanton Church, and the residue to the poor of that parish.

produce one shilling a week to be used in the distribution of bread to the poor of that parish and of the parish of All Saints, Evesham, every Sabbath day.

There are only a few early Snowshill wills extant, and they are of very little importance. Indeed the bequest of 5*s.* to buy a banner-cloth for the cross, at Snowshill church, made by John Cartwright* in 1538, is the only item of the least interest contained in them.

* Worcester Probate Registry, 1538, No. 13.

Chapter V

THE TITHE BOOK, 1624–1744

It is scarcely necessary to note that before the Tithe Commutation Act of 1836, tithes were usually paid in kind, but in many places by ancient custom a money payment called a *modus decimandi* had been established in lieu of them. These tithes—the tenth part of the increase yearly arising from the profit of lands, flocks upon lands, and the industry of the parishioners—were payable for the maintenance of a parish priest, by every person who had things tithable, if he could not show a special exemption.

Tithing notes of considerable interest are occasionally found entered in the parochial registers, usually on fly-leaves at the end of the volumes, but existing instances of an old tithe book kept by the rector of the parish concerned are, so far as I know, quite rare.

The Stanton tithe book is in good condition, and has recently been bound and encased at the Public Record Office, before being returned to its place among the Stanton parochial records. In addition to the tithe accounts, the book contains a number of miscellaneous accounts, and it may be divided into two sections which, between them, cover a period beginning about the year 1624 and ending in 1744.

Formerly it had been considered that there was an earlier portion of the first section, but from various internal evidences this has proved not to be the case.

This first section, which is now bound into one volume with the second section, was evidently a part—a page or two are apparently missing, as will be shown later on—of a small book consisting of thirty-two pages. The old covers have long since disappeared, and the upper portion of the first page is cut away. The entries thereon were made in the year 1624, but that date does not appear until it is noted at the top of the second page. These two pages contained a portion of the list of parishioners, many paying, it would appear, each a sum of 2*d.*, made up of a tithe-penny for the cottage, and a tithe-penny for the garden, that is to say for all garden-herbs and plants, as parsley, sage, cabbages, turnips, and the like, which were small tithes and might be demanded in kind, but ordinarily some certain consideration was paid for them, either by custom or by agreement with the rector. This list, which totals a sum of £1. 6*s.* 4*d.*, is evidently the "Easter Book", of which other instances follow, and which the then rector—the Rev. Henry Izod who had been instituted in 1623—kept in a most careful and businesslike way. Amongst other tithes coming to the rector that year he notes one of 3*d.* paid to him by Thomas Warren, the tithe being payable at ½*d.* for each pig in a litter of six. If there had been seven in the litter, Warren would have had to give one of them to the rector, according to the custom. To this family of Warren, Stanton owes that delightful house built in 1577, and now called Warren House, in which there is a pargetted ceiling displaying the arms of the family.

At this point it is of importance to incorporate into these notes a complete copy of an earlier document that I transcribed and published with annotations some years ago. The document in question was discovered and affixed to the blank page, as now noted, of a Stanton Register of Marriages by a former curate of Stanton, the Rev. William Powell. From various evidences that it contains and into which it is not necessary to go, this document can be dated about the year 1600. In its modern form, in which nearly every abstract from the tithe book will be given, it runs as follows:

A Note of all the Customary Tithing Within the Lordship of Stanton Within any Man's Remembrance

We say that our parson there is parson but of the Customary ground and not of the demesne because the demesne is privilege ground and hath been so time out of mind therefore the tithes are to be paid of the Customary ground as followeth:

First A garden penny: for every milch cow a penny; for every calf weaned a halfpenny; for every calf killed to be spent in the house a halfpenny; for every calf sold from the dam a halfpenny; for every calf sold from the dam the tenth penny; he that hath ten calves in one year, the parson is to have the tenth as he falls to be delivered at three weeks old. If he have seven in one year the parson is to have the seventh calf as he falls and to give three halfpence to the owner and being under seven unsold the parson is to have a halfpenny for the sale of every calf; for the sale of every colt a penny.

All sheep sold between St Martin's Day [11 November] and Holy Rood Day in May [3 May] every sheep a halfpenny: All sheep sold between Holy Rood Day in May and Sheartime a penny for every sheep; he that taketh in sheep from another parish to store his pasture [*sic*] the parson is to

have a halfpenny for every sheep for his tithe; he that buyeth sheep after Holy Rood Day in May the parson may have in tithe for these sheep for that summer.... [This unfinished clause is crossed through in the original.]

He that hath ten lambs fallen in one year the owner of the lambs is to choose two and the parson to choose the third lamb; he that hath seven lambs fallen in one year, the owner of the lambs to choose two and the parson to choose the third lamb, paying three halfpence to the owner of the lambs; he that hath under seven lambs the parson is to have a halfpenny for the sale of every lamb.

He that selleth ewes and lambs before Holy Rood Day in May the parson is to have a halfpenny for every ewe, and a halfpenny for every lamb for his tithe.

He that hath ten suckling pigs fallen in one year the owner of the pigs is to choose two and the parson to choose the third pig. He that hath seven pigs fallen in one year the owner of the pigs to choose two and the parson to choose the third pig to be delivered at fourteen days old the parson paying three halfpence to the owner of the pig. He that hath under seven pigs he is to pay a halfpenny for the sale of every pig to the parson for his tithe.

All tithe [most of the remainder of this line is now illegible owing to a broken fold in the document] even yearly that is at Holy Rood Day in May for wool growing within the parson's tithing the whole year the parson is to have the tenth pound to be paid before St Michael's Day at such a time as the wool of the flock is wound.

[Signed] Thomas Booth
Thomas Warne
John Booth
William Izod Senior
Ralph Laine
Nicholes Kercom.

Photo. Simms, Chipping Norton

SNOWSHILL AND BROCKHAMPTON

PLATE X

Returning to the tithe book, there are now and then, apart from its general contents, a few notes made by the rector concerning parochial affairs. Thus, on the second page of his first "Easter Book" he enters up a sum of 2*d.* as having been paid to him "for asking the banes of William Like and Margery Mace", and the more serious sum of 10*d.* "for marrying of them". This marriage one finds duly entered in the Stanton register under 27 June 1624. That same year the rector also details an account, presumably a personal one, amounting to 14*s.* 7*d.*, some of the contributing items being bread, nutmegs and graters, tobacco, wine, sugar and capers.

Soon after this there is "A Note of such as have compounded with me for tithes* of Stanton, the money being due betwixt Michaelmas and Allhollantide",† at which latter time were due the tithes of Stanton, Snowshill (which included a rent for the churchyard), and the adjacent farm of Brockhampton or Brockington, with which estate such an interesting association is recorded in a subsequent appendix.

This note is followed by details of the area of the glass—at that time a comparatively expensive item—

* Dr Parsons in his notes on Stanton (cf. pp. 106–8) says: "All those lands that were ye Abbott's Demeans are tythe free. All other tythes and corne in other tithes [*sic*] and corn in other places belong to ye Rector excepting ye Demean lands".

† All-Hollands Day. An old term, perhaps most common in Hampshire, for All Saints or All-Hallows Day, when plum-cakes were made and called All-Hollands cakes. Its use occurs fairly frequently in the earlier years of these accounts. A few rents were also paid on St Thomas's Day.

in the windows of various specified rooms. These rooms, presumably, were in the rectory house which the Rev. Henry Izod was then building. The total area of the glass was about 226 sq. ft. Other entries of the rector's personal expenses follow, including one of the payment of £14 "due to my Oxford mercer", of which University Mr Izod was a Master of Arts.

Various lists of tithes, etc., succeed, and they are of course particularly interesting with reference to local family names and, sometimes, field names. The sheep pastures at Snowshill in 1632 are detailed as follows:

SNOWSHILL SHEEP PASTURES

John Ardway of Broadway, one hundred sheeps' pastures on the Hill.
Thomas Blissard of Laberton, 70 sheep.
Widow Alice Blissard, 60 sheep.
Young Richard Fisher of the Cross, 30 sheep.
Edmund Ray, 20 sheep.
James Hale, 20 sheep.
John Tisoe, of Buckland, 40 sheep.
John Browne, of Broadway, 40 sheep.
Thomas Bridge, of Laberton, 20 sheep.

400 sheep.

This particular list is followed by a note made by the rector—who was perforce more or less of a farmer too —that his father had died on 1 April 1632, and that upon 3 May following, being Holy Cross Day, "my brother paid me fifteen shillings for the winter tithes of Stanton and twelve shillings for the half tithe of his closes, but betwixt Holy Rood Day and Michaelmas

following he paid me neither tithe-wool nor any recompense for it, neither for Snowshill nor Stanton. Since that Michaelmas which fell in the year 1632 he hath paid me nothing either in tithe or money unto Holy Rood Day which fell in the year 1636, at which time he paid me for the tithe of his calves". This is a further reference to notes that had been made on a preceding page, and it is soon followed by an agreement undated, which was eventually made, presumably in 1634, between the two brothers, to the following effect:

Memorandum it is agreed upon betwixt Henry Izod Rector of the Church of Staunton on the one part and John Izod of Staunton on the other part first that the abovesaid John Izod is to have the use and tillage of the earable lands of the Common Fields of Staunton belonging to the aforesaid Henry Izod paying and dividing with him the said Henry the one half of the wheat, and allowing him the third part of the barley and pulse. The land is not to be tithed but the tithe to go in with the rest of the corn.

It is also concluded that the said John Izod shall carry the corn which groweth upon the said Henry's land home unto his barn, as also carry twelve loads of soil from his own backside to the abovesaid land, and sow such vetch as he hath use of for his horses. The said John Izod is to hold the land four years complete beginning at Midsummer in the year 1634 continuing the same until the year 1638. He entereth upon the Midsummer Hiring and is to carry the soil this year to the land and so he is to leave it again.

It is also concluded that the said Henry Izod shall lend unto John Izod thirty bushels of pulse to be delivered the first seeding after his entry the which he is to pay back again fifteen bushels, the first crop and the other fifteen the crop following. The said John Izod is also to have the benefit of

my pigeon muck to be employed upon the said Henry's land, as also the benefit of the hades* belonging to those lands.

The agreement is signed by Henry Izod—that most ardent of Churchmen and Royalists—in his large and stately hand, and his brother John makes his mark. This seems at first sight a curious fact. Henry Izod, a Master of Arts; his brother only able to make his mark. But I have long since ceased to regard the making of a mark, at any rate in the seventeenth century, as indicating illiteracy for, to take Stanton as an example, there are at least several instances that at once come to mind, in various legal deeds connected with property in the village, wherein men sometimes made their marks, and at other times wrote their names. John Izod was one of these, for there is ample evidence that he really could write his name. One might hazard several reasons why this should have been so, and they might all be wrong. The fact remains, however.

About the year 1643, four hundred and six sheep were being pastured—the rector does not say whether at Stanton or Snowshill, although doubtless they were at Snowshill, and he adds up their total incorrectly—at 4*d.*, and sometimes 5*d.* each for the regulated period, and they were owned as follows: Mr Broadway, of Toddington, 45; William Minatt, 10; John Mutton, 10; John Matthewes the Woodward, 41; James Matthewes, of Greet, 10; Thomas Greaves, of Hardwick, 28; Thomas Blissard, of Laverton, 52; William Freeman, of Laverton, 51; John Hale, of Laverton,

* Hade. A ridge of land.

54; Anthony Mansill, of Buckland, 25; Michael Combe, of Childswickham, 71; William Akars, of Buckland Mill, 9.

In the year 1644—a year in which England became increasingly distracted by the troubles of the Great Civil War, and when Royalist troops were stationed so near as at Stow-on-the-Wold, Chipping Campden, Evesham, and Pershore—there were 360 sheep placidly "sett upon Snowshill Hill", safely tucked away from the grasp of any marauders. This recalls the fact that in the following year the Worcester garrison being hard pressed for food, Prince Rupert found it necessary to send out men to scour Worcestershire for supplies. Certainly at one time they came within quite a short distance of Stanton—a very different proposition to Snowshill—and their depredations in this district caused the formation of the "Clubmen", who are said to have been 3000 strong, and who, in the following year, made that disastrous attack from Bredon Hill, led by Edward Dingley, of Charlton, upon Prince Rupert and his men, who easily cut their way through to Oxford. I have lately found one actual and interesting reference to the Civil War and Stanton, but as it does not appear in this tithe book it remains to be noted at another time (*v.* p. 106). However, as one would naturally expect, the life of this remote village went on more or less normally, and the parish register—that usually sure barometer of those times—continues its little record of birth, of marriage, and of death, with no apparent disturbance.

The first section, as it shall be styled, of this tithe book simply concludes with nearly four pages of undated accounts which are headed, "A note of the charges which I have laid out in building". This building probably refers mostly if not entirely to the rectory* which, as already noted, the Rev. Henry Izod commenced to erect soon after he entered upon his official duties at Stanton, and which was destroyed by fire in 1825. The items are some two hundred in number, and they seem all to have been entered up simultaneously. Their total amount was a fairly large one, but it is not now actually determinable owing to the worn pages upon which the items are written. They are all more or less of interest, but it is obviously impossible to do much more here than to note their existence. One item is of £2. 5*s*. "paid to Nathanaell Evans for my Chymney peeice and doore", and this chimney-piece was doubtless the one upon which were carved the arms of the family of Izod, being Argent six leopards' heads vert, 3, 2, and 1, and their crest, A man's head in profile proper in armour or, plumed gules.

Nathaniel Evans, who lived at Snowshill, was also paid ten shillings for a dial. There is ample evidence that the rector kept good hospitality and treated his

* On 6 May 1819, the Rev. Reginald Wynniatt, Jun., M.A., rector of Stanton, was granted a licence from the Bishop of Gloucester to reside at Lower Guiting for two years, "...because that the parsonage house at Stanton is too small and otherwise unfit for the residence of yourself and family..." (Gloucester Dio. Reg. 338, p. 278). In 1572 it was presented, concerning Stanton, that "the chancel lacketh slating and the parsonage house is far in decay" (Gloucester Dio. Reg. 29, p. 182).

THE VANISHED RECTORY
From Lysons's *Gloucestershire Antiquities*

workmen well for, when the timber was carried into Stanton, there was a dinner which cost the sum of £2. 6*s*. —which went a good deal further in those days than in these; £1 was paid for a dinner when the stone slats were carried from the neighbouring quarry—"my slatt-carriadge"; and a third dinner cost 19*s*. Few entries are made in the tithe book after this period until towards the close of the Commonwealth.

The second section commences with accounts dated under the year 1658, and between them are written various memoranda made during the years 1677 to 1680. In fact these indiscriminate entries become so frequent throughout the whole of the section that it has been difficult to compile a paper that should be chronologically correct in its sequence.

The accounts under the year 1658 are in the handwriting of the then rector, the Rev. Thomas Vyner, who later on became a Prebendary of Gloucester. The Rev. Henry Izod had died on 9 November 1650, at the age of 52—a comparatively short life—but he had lived long enough to grieve over the pitiful tragedy that had been enacted at Whitehall on 30 January 1649 (*v*. pp. 24–5).

Mr Vyner's accounts are long—one of them particularly so—and they are really rather remarkable. They are the only two instances of this type of account in the tithe book, and the reason for their presence is problematical. They refer to quantities of woollen goods, chiefly various sorts of stockings. The first account details a sale, on 28 August 1658, of 8 dozen

pairs of "children's hose", at prices ranging from 5*d.* to 10*d.* per pair; 26 dozen pairs of "women's hose", from 11*d.* to 2*s.* 2*d.*; 46 dozen pairs of "men's hose", from 16*d.* to 2*s.* 4*d.*; and 5 dozen pairs of "men's worsted", at 4*s.* 3*d.* The total number of pairs is eighty-seven, and their total value £86. 17*s.* 6*d.* Each of the items is numbered, beginning at the figure 5 and extending to 60, with various intervals. Usually the numbers after 10 are even.

The account of similar goods "sold to Mr Francis Dix the 3rd May* 1659" is a still more imposing affair. It commences with one pair of white serge hose at 3*s.*, and this is succeeded by three pairs at 3*s.*4*d.*, three pairs at 4*s.*, and four pairs at 4*s.* 6*d.* There then follow many items of all sorts. They include many pairs at a variety of prices. There are "children's serge", "fine children's", "children's large", and "children's worsted", "boys' gray" and "boys' turndown", "youths' gray", "men's black worsted", "men's coloured", "men's gray", "men's gray worsted" and "women's worsted", this last item numbering 182 pairs at prices ranging from 2*s.* to 4*s.* 6*d.* per pair. There are also linen-hose, cotton-hose, three-quarter hose, and straps; socks and ankle-socks; waistcoats, seventy-one in number, at many prices from 8*d.* to 2*s.* 5*d.*; cotton waistcoats at 2*s.* each; a few woollen coats; and kerseys.

The pairs alone come to a total of 967, and the rector

* The familiar Holy Rood Day, unobserved as such during the Commonwealth.

concludes the account by noting that "the whole sum of this parcel", or transaction, is £122. 11*s*. 5*d*. In this account there is no numbering of the items.

What does it all mean? It is well known that in the seventeenth and eighteenth centuries, spinning and weaving formed one of the occupations of many of the inhabitants of the towns and villages in the Cotswolds. Is it possible that all these things had been woven or spun at Stanton and Snowshill, by the villagers working in their own cottages? Was the rector acting as the kindly medium between the producers and the buyer? There are other questions that readily come to mind, but at present there is no clue to the significance of these two accounts, or to the identity of Mr Francis Dix and his place of trading. Presumably he was a member of the Gloucestershire family of Dix, and it is interesting to note that there is at the present time at least one representative of the name—still spelt as Dix —in the woollen trade in London.

Later on, in July 1663, the tithe book shows that Mr Vyner was in London, and when there he notes that he was served with a note belonging to a writ, which writ summoned him to appear before the Barons of His Majesty's Exchequer on Michaelmas Day following, there to answer certain Articles, etc., at the suit of the Attorney-General. Immediately following this entry, Mr Vyner notes "Sir Henrie Pickering his medicine for ye horse Collicke", which recommends the taking of two heads of garlick, and a handful of shred rue and wormwood. These to be boiled together

in a quart of milk and then mixed with treacle and butter.

At harvest-time in 1663, the rector paid 2*s*. a pair for harvest-gloves for two women working for him in the fields.

We are now getting well into the Restoration period. Early in 1666, Louis XIV declared war against England, and made an alliance with the Dutch. Money was thus increasingly needed here for national affairs, and Royal aids become frequent. So on 5 April of that year we find in Stanton that there was an echo of these happenings, for on that day the rector paid his "Cosin Jacksons"—of the old Stanton family of Jacksons *alias* Booth—£1. 7*s*. "for Royal Ayde", and these payments are made again from time to time. About this same date he notes that he has been repaid the sum of £16 which he had laid out, when he was last in London, for a Dr Washbourne, to pay his draper and tailor there.

Later in the year the rector paid 4*s*. to Anne Winstone with which "to provide wosted to make me a pare of turn'd downe stockings", and also 3*s*. for knitting them. This money, however, proved not to be sufficient, for afterwards there is an entry that the "jarsey"* cost 4*s*. 4*d*. and the knitting of the stockings came to 3*s*. 6*d*. About that time there is a note that "James Stanley says that he paid 10*s*. to Harry one morning whilst he and Harry Beavise were slendering [splitting] blocks in the yard. Harry said that he must have a jug of ale to make Stanley drink" and so on, all

* Jarsey. The finest wool, separated from the rest by combing.

to prove that money had already been paid that was now in question. In 1666 there is also an item of 9*d*., "paid to Gloster and Chepstow bridges", and another of 16*s*. for the Chimney Tax—"chimnie money"—a tax on every fireplace or hearth in England. It was first imposed by Charles II in 1662, when it produced £200,000 per annum.

On 13 September 1667, the rector paid 2*s*. 6*d*. "to the smith of Laverton for dressing my black horse hoof", and a fortnight afterwards he summarily records that one William Pierson, of middle stature, brown hair and bearded, about 26 years old, born as he confessed at Little Brickhill in the county of Buckingham, "was whipped according to statute", and so passed on his way, doubtless glad to shake the Stanton dust from off his feet.

On 5 November 1667, Mr Vyner acknowledges the receipt of £20 from Mr William Lambert, of Northleach, in part-payment of his (the rector's) rent for the tithe, which seems to infer that he was farming the tithes to Mr Lambert at that time. He was paid in coin of the realm, and he adds a note that "three pieces of guinea gold are without the elephant and they are to be exchanged if they prove not to be current". A similar payment was made by Mr Lambert in 1668, and this time the rector—careful man—notes that "£1 of King Charles 1st and 2 guineas are all light, 12 grains". Many of the gold coins made during the reign of Charles II have an elephant with, after 1675, a castle on his back, under the bust. "These are the coins which were made of the gold imported by the

African Company, whose charter gave them the privilege of having coins made of gold or silver imported by them thus marked", says Kenyon, in his valuable work entitled *The Gold Coins of England.*

Returning to the year 1667, there is a payment noted in April of 4*s.* paid "for a bed carriadge to Evesham" and, presumably, this must have been used for the rector, who evidently was ill at that time and needed closer medical attention than he was able to get at Stanton. There is a further reference to his illness, under July 1668, wherein he notes money paid "for wares when I was sick", and for candles, pipes, sugar, and pepper. Mr Vyner's illness may have terminated fatally soon after that time, for he was succeeded that same year by Henry Kirkham, B.A., of Oriel College, Oxford, who came of a Stanton family. There is no reference to Mr Vyner's death in the parish register, but it was very badly kept that year, there being only one marriage and one baptism noted therein, and very possibly the rector's illness may have accounted for this fact. However, he had a curate, the Rev. David Philipps, of Balliol College, Oxford, admitted "to serve the cure of Stanton" in 1666, to whom he lent £2 when he was ordained at Gloucester; and Mr Philipps was succeeded in 1669 by John Taylour, of Merton College, Oxford.

On 22 April 1673—at which time Henry Kirkham had been rector for several years and was learning something of tithing troubles—we are provided with a significant entry made by him. The scene is laid "at

ye Parsonage", and John Townsend, butcher, stands before him. The butcher has come "to take tithes of Mr Wheeler's close in the Mareleasow for the next year", and various arrangements are made and included in the rector's memorandum but, he adds beneath, "I suppose, by what past before, he jears mee", so that evidently Mr Kirkham already had reason to mistrust his visitor.

William Sharp, "my man", was present on this occasion, and he was also there, together with "Margarit Hycks my mayd" when, four years later, Mr John Farmer, of Broadway, came to the rectory, and there promised "that he would prevent all troubles that might happen to me from Mr Aston, of Ashton-under-Hill, solicitor for Dorothy Whitcomb" concerning Letters of Administration granted to one Hester Berrick of Toddington, widow, in the matter of the goods of her two grandsons, named Smallman, deceased, for the granting of which letters the rector had taken the oath of the said Hester, according to a commission directed to him out of the Court of Arches.

On 3 October 1676, the rector enters the receipt of tithe milk from Francis Booth from four cows "that depastured in Mr Darbie's close". Sometimes tithe milk payable at a certain period of the year had been brought to the church porch, but this does not appear ever to have been the custom at Stanton. However, it had now become the law that it should be delivered at the house of the rector or vicar. That such a matter, after all, was one for local and amicable arrangement

is often proved, and in the present case we find that the rector sent his aforementioned maid, Margaret Hycks, for the milk, and that Francis Booth or his wife desired her to milk the cows herself—rather impolitely, I suspect, and quite contrary to the law of tithes. This was on 3 October 1676, and less than a week afterwards the faithful Margaret was milking two cows that belonged to James Fisher, and depastured in Mr Wells's Broadmeadow Close. This she continued to do, for a short period, with Booth's and Fisher's cows. The result was that about this time Francis Booth took the cows out of his Stanton pastures, "by which hee defrauds me of my tyth", Mr Kirkham adds ruefully. However, James Fisher remained true. Margaret had milked his cows on 18 October, and on the tenth day afterwards being—as the rector takes care to note—"Simon and Jude's Day", she was off to the Mareleasow Close again with her pail, and returned triumphant with the tithe milk of the two willing cows.

There the comedy of the tithe milk appears to end.

We now come to several pages filled with the rector's butcher's bills. From December 1677 to May 1685, Mr Kirkham, as it appears, was accustomed to make a yearly agreement with his butcher, Edward Harvey, of which the following is one instance:

"Memorandum: Edward Harvey and William Sharp [the rector's man] agreed for twopence halfpenny per pound for all the year round beginning from December 10th, 1678, for all Beef, Mutton, Neates' Tongues, and Pork which I had occasion for to buy of him. The said

THE STANTON AND SNOWSHILL DISTRICT

From a map woven by William Sheldon's tapestry-weavers, *circa* 1580

PLATE XII

Edward abating ten shillings in the whole year and allowing me a good Piece of Roasting Ribs of Beef the next Christmas".

There certainly was a rather large household at the rectory at this period, and the living there must have been good. Probably some dependents also helped to consume the supplies, and it is also possible that—in accordance with a custom that obtained in some parishes at this time—there was a sirloin of beef in the servants' hall every Sunday ready for the use of those who came to church from afar.

The butcher delivered meat at Stanton rectory, for immediate consumption and for salting-down, on an average once a week. In 1681 the agreement was for $2\frac{1}{4}d.$ per pound for all sorts of meat, and the supplies for that year worked out as follows:

	lbs.
January	233
February	206
March	115
April	225
May	140
June	125
July	234
August	173
September	218
October	369
November	239
December	218
	2495

The total cost of this meat, inclusive of suet at Christmastide, came to £23. 10*s*., and the account is duly receipted in the book. Marrow bones and breasts of veal were supplied occasionally. The least consumption of meat was in March of each of the years 1678–85, and doubtless the incidence of Lent accounted for this fact. The legal obligation as distinct from that of the Church, of abstaining from meat, was enforced by various statutes. In 1687 abstinence from meat was enjoined during Lent by Royal Proclamation, but an office was opened in St Paul's Churchyard, London, where licences to eat flesh in any part of England could be obtained on condition of giving alms to the poor. After the revolutions of 1688 these statutes sank into abeyance, but they were not repealed until 1863.

About this time, in 1677, there is a note that the rector had sent to the Chancellor of the Diocese "money for five licences" of matrimony, and further that on Sunday, 16 December, in that year the rector had issued a licence to William Neale and Mary Freeman, both of Toddenham. The Stanton register shows that these parties were duly married at Stanton on that day, but the rector has omitted to enter the bride's surname therein.

A further note on the subject of licences for matrimony follows, thus: "I at the Assizes last in July, 1678, sent Mr Chancellor an account of twelve licences for matrimony, and one for a midwife,* by Captain Izod, by whom the Chancellor sent me six licences for matrimony and as many bonds". This "Mr Chancellor"

* To baptise in case of necessity.

was the Venerable Richard Parsons, who was related to the then rector by marriage, and who had been appointed Chancellor of the Diocese of Gloucester in 1677. He had married Mary Izod, daughter of the old rector (Henry Izod, deceased), on the Feast Day of St Stephen, 1670, at Stanton, as the register shows, and their first child, Mary, was born there on 4 Oct. 1672.

A marriage, then also, could be legally solemnised without banns, by virtue of a licence granted either by the Bishop or his Ordinary, or by the special licence of the Archbishop of Canterbury. Such a form of marriage appears to have been particularly popular at the period under present consideration. Presumably the licences were only granted to certain clergy in certain areas of the diocese, and thus one finds an abnormal increase in the marriages solemnised at Stanton at this period.

In 1679 trouble arose once again in connection with Snowshill, this time as to boundaries, and on 21 October of that year the Rev. Henry Kirkham notes as follows:

William Carpenter and Bernard Hopkins, both of Dumbleton, and Henry Wilkins, of Aston Somerville, viewed the land in question at my lot in Snowshill between (pretended) Mr Woodward and myself, and they set the said land out betwixt us by pitching a mear-stone* at the upper end between the ground that was formerly Mr Pyford's, and the Parson's near Bravell's ditch, by virtue of an order granted out of the Leet Court at Winchcomb. At the pitching of which stone were present as witnesses, Anthony Stephens, Rowland Smith, John Stanley, Richard Clerk, Robert Evans, John Walton, Dionyse Cook, and William Sharp.

* Boundary stone.

Dennis Cook was at this time paying tithes for Brockhampton.

On 19 January 1679, there is an account of certain expenses for carriage during and since the last harvest. This includes an item showing that at that time it cost 4*s.* 6*d.* to cart a ton of coal from Evesham to Stanton, and it is of interest to note that in that year the rector paid 2*s.* for the carting of a load of stone "for the Cross" at Stanton, of which cross in these days only the lower portions are old.*

Shortly afterwards there is a reference which affords evidence that the first section of this tithe book contained more information than it now does for, in the handwriting of the Rev. Henry Kirkham, who married Sarah Izod, the late rector's daughter—and who himself became rector in 1668—he states that he has found in "my Father Izod's first Book of Tythes which begins [in] 1624 that he reckoned the Stanton privy tithes to be these, set by composition, viz., hay, wool, lambs, calves, colts, and garden-penny, and none other. Under my own Father, Mr Thomas Kirkham's own hand upon his long observation of paying Tythes doth manifest, it doth appear that the Rector of Stanton under the name of Privy tythes sett not the small petty tythes viz., Apples, Peares, Wardens,† Onions, Hops, Hemp, Saffron, Flax, Tyth-Piggs, Tyth-Eggs at Easter, Wallnutts, for these (saith Hee) are always pay'd in Kind". None of this is now to be found in the first

* *Cf.* Pooley, *Old Crosses of Gloucestershire*, p. 55, with illustration.
† A large baking pear.

section, nor are the references there which Mr Kirkham notes with respect to tithes and fields, etc., in "Snowshill Town".

On 5 November 1680* amongst other entries is a payment of 1*s.* 2*d.* then made for "the week's pay for drums and trophies", or colours, and one of 1*s.* 4*d.* to John Freeman, the Stanton train-soldier, for two days training at Stow-on-the-Wold. Drums and trophies played a much greater part in the armies of the seventeenth century than in modern armies, and it was natural therefore that they should be supplied liberally to the soldiers of the train-bands. Consequently each town and village in a county for some time paid its quota for the county train-bands and for their drums and colours. In 1691 it appears that Stanton paid 5*s.* 4*d.* "to the traine Souldiers at Sarny Downes for 4 days". I cannot recall any description of the training of volunteers at this period, but the account given by Colonel Ward in 1639, shortly before the Great Civil War, in his *Animadversions of War*, is of much interest. He says that then the train-bands met once a month during the summer for the space of one day, but that these meetings were treated as "matters of disport, and things of no moment". "As things are now used", he continues, "we shall, I am sure, never be able to make one good soldier, for our custom and use is, nowadays,

* In 1539 it had been noted in a certificate for the ordering of able men to serve the King in the Hundred of Kiftsgate, that there were three able-bodied archers and five billmen in Stanton, and three sets of armour (*v.* notes on Stanton Musters in 1539, in Stanton Court Collection).

to cause our companies to meet on a certain day, and by that time the arms be all viewed, and the muster master hath had his pay (which is the chiefest thing many times he looks after) it draws towards dinner-time; and, indeed, officers love their bellies so well as that they are loath to take too much pains about discipline of their soldiers. Wherefore, after a little careless hurrying over of their postures, with which the companies are nothing bettered, they make them charge their muskets, and so prepare to give their captain a brave volley of shot at his entrance into his inn, where after having solaced themselves for a while after this brave service every man repairs home, and that which is not so well taught them is easily forgotten before the next training". He then suggests that the training should take place twice a year, and then for three or four days at a time, and this suggestion became more or less the rule for some time after the Great Civil War.

Returning to the tithe book there are, in 1692, payments to "traine soldiers to Morton-hinmarsh for 2 days, 2*s*. 8*d*..", and "for Drummers and Colors 1*s*. 2*d*.". The carriage of "3 Tunnes of Coales", from whence is not noted, cost the rector 17*s*. At this time he seems to have had his "coales" from Tewkesbury and not from the quays at Evesham. In 1693 he notes a payment of 6*s*. 8*d*. "towards the great Robbery", doubtless the Land Tax of 4*s*. in the pound, which occasioned so much indignation in his and many another mind, and which had grown out of a subsidy scheme of 4*s*. in the

pound which, in 1692, had produced £500,000. In 1693, on 9 September, a charge of 4*s*. 3*d*. is noted "To traine Soldiers to go to Gloucester", and in 1694 there are further items of 1*s*. 1½*d*. "To the Militia Drums and Trophies", and of 3*s*. 7*d*. "To the 2 Traine Soldiers for the Town [of Stanton] 2 days".

In 1695 there is a reference, the only one, to tithe hay in a field called Brunreddon Green; and a memorandum, dated 15 July, concerning tithe hay at Snowshill, with a note that "I had also the Tyth Milk of the Wood grounds (of all of them that were not plowed for Corne) Betty Kirkham and sometimes Margaret Smith my two maydes milking the same, night and morning". Betty Kirkham was a relative of the rector's, and evidently engaged in his domestic service, a very usual case, at that period particularly.

Then there follow further items of payments made by one Thomas Simkins, on behalf of the rector, "for our Lady-dayes Tax to the King"; for drums and trophies; and for "two other Taxes to the King, viz., Midsummer and Michaelmas which, out of Prudence to himself hee payd in to the Receiver in clipt-money according to the Act, etc.". Queen Mary had died not many months before, on 28 December 1694. "At this time", says Kenyon (*op. cit.*), "the silver coins in circulation had become so much deteriorated that they contained on an average scarcely more than half their proper quantity of silver, and accordingly the guinea, which was nominally worth 20*s*., was usually given and received for 30*s*. In 1696 a proclamation put an end

to the currency of all silver coins, 'clipped within the ring', from the ensuing 13 February, and an Act was passed for calling in and re-coining all such clipped money, which was carried into effect in the two following years. In consequence of these measures the current value of the guinea fell rapidly".

In 1697, under Snowshill, there is a significant and detailed instance of the working of the tithing system as between the rector and one of his parishioners. It appears that certain tithes had been in temporary composition from fields, etc., formerly rented to a Mr Pyford. These tithes were now out of composition, and the rector enters up "an account of what I made of William Cook's Tith", Cook having now become his tenant at Snowshill. On 19 July the rector sold to John Smith the tithe hay of the Upper Meadow and Ram Close, "being made and in windcock", for £1. 16*s.*; to William Cook himself the tithe hay of the Great and Little White-Ox Leas for £1. 8*s.*; to the Widow Turner the tithe hay of the common meadow and other commonable places for 15*s.*; and other tithe hay in "a place in the Hitching* called the ten Horse-pastures" for 1*s.* So far, so good, but then the rector adds this note. Again it is the vexed question of tithe milk:

I began on Holy-Rood Day to take up my Tithe-Milk of his cows that were fed then in the wood-ground (Littleworth Wood), and I milked them without interruption till the 1st

* Hitching. Any corner or part of a field ploughed up and sowed, and sometimes fenced off, in that year when the rest of the field lays fallow. It seems to have been a term peculiar to Gloucestershire and Oxfordshire.

SHENBERROW CAMP
From drawing by E. J. Burrow, F.R.G.S.

of August when William Cook the tenant denied it me, affirming milk no longer tithable, upon which I made complaint to two Justices of the Peace, according to an Act of Parliament for the Recovery of Small Tithes, and they accordingly righted me, giving me five shillings for the milk he had detained, and afterwards I had no more trouble with him, but I gathered it so long as it was worth fetching, and that was after All Hallowtide, and with this milk I made above an Hundred of Cheese, worth at the time, £1. 5*s*.

About this time the rector had a tenant at Snowshill who seemed usually to be known to him as "The Quaqeress"—her actual name does not appear in the accounts—and there was also more trouble—a constantly recurring thing—in the matter of tithes. This time they were the Brockhampton tithes, and happily, in 1701, the rector—now the Rev. Lionel Kirkham, who had succeeded on his father's death in 1700—is able to chronicle that: "In the Easter week Henry Adams [the farmer there] came to a resolution to make an end of all law matters that were depending betwixt us, which were commenced by me against him for denying to pay his tithes in kind off that estate called Brockhampton which he holds of the Lady Dowager Coventry. And our agreement was made upon the following terms: Mr Taylor, the Steward, Mr Nicholas Fletcher, the lawyer, and William Handy, of Littleton, a cunning countryman, appearing for Henry Adams, to prevent any wrong that might be put upon him; and with me were Mr Richard Ingles and my man, William Sharp...".

Briefly, it was agreed that Adams should pay for 18 lbs. of wool at 9*d*. per lb., to which the rector had

been entitled in that year, unstated, in which he gathered his tithes in kind; also that he should pay 3*s.* 6*d.* for one calf for which he still owed,* and 18*s.* 6*d.* for eight lambs.† Then for the tithe of all his corn, for which he owed for the preceding year, the large sum of £10. 8*s.* 6*d.*; "and for all his privy tithes, viz., hay, wool, lambs, milk, calves, colts, pigs, eggs, apples, garden and cottage, £7". The rector, on his part, granted to Adams a lease of the privy tithes for three years at £7 per annum, reserving all the corn tithes to be gathered in kind. Later on he adds a note that in that year the tithe corn that he gathered at Brockhampton amounted to:

Barley, 68 bushels.
Oats, 40 bushels.
Wheat, 2 thraves.‡
Pulse, "2 loads of which I suppose 12 bushels".

In 1702 a sum of 6*s.* 8*d.* was "paid to the soldier and mending the arms"—the Stanton soldier and the Stanton arms—and 1*s.* 4*d.* for bridge-money, towards the county funds for their maintenance.

During the period 1705–9 there were two lawsuits that must have stirred the placid stream of Stanton life, for John Ingles, junr., and the rector and others sued Henry Izod and others in the High Court of Chancery, with respect to certain rights on Stanton Hill, tithes, etc., and John Ingles also appeared in the same Court

* The tenth calf; but, if fewer than ten, the seventh calf.
† For the conditions under which lambs became tithable, *v.* p. 68.
‡ A thrave = 24 sheaves.

in connection with his own affairs, consequent on the death of his uncle, John Ingles, gent. With respect to Stanton Hill, articles of agreement were finally drawn up, and concluded on 25 February 1709, in which incidentally there is reference to "the two Quarries of Stone called the Old Quarry and Sugar Quarry". Abstracts of all the documents connected with these matters are now preserved at Stanton Court.

The aforesaid John Ingles, gentleman, had made his will on 20 January 1701. He died on 14 November 1705, aged 74, and probate was granted on 30 November 1705. A copy of the will is at Somerset House. The testator therein desires that his body is to be buried "in the Body of ye Church of Stanton where I do will and require my executors to lay upon me a handsom blue stone of about ffive Pounds Charge". His wishes were performed, and the blue-lias stone lies at the top of the middle aisle, and bears this inscription: "Here lyeth the Body of Mr John Ingles who departed this life the 14th day of November. Ano Domini 1705. Aetat suae 74. Just in his accons, faithfull to his friend, mild in his temper, constant to the end".

Testator, who was "a Bachelor and Wealthy Man", makes a number of substantial bequests, and concludes by charging his executors and kinsmen, Richard and John Ingles, junr., to expend at the least £50, "whereof Twenty Pounds to be laid out in Rings and given to such Gentlemen as my Executors think fitt". The balance of the money is to be laid out in wine and cake,

scarves and gloves, and a dole of threepence is to be given to each poor person that shall be at the door of testator's house on the day that his body is taken thence to be buried. The executors are desired to act peaceably and lovingly and "like brothers", as they actually were. Old Mr Ingles died at his nephew John's house, and afterwards the two brothers divided "the ready moneyes" between them, which consisted* of "tenn pieces of Broad Gold and foure other pieces of Gold and fforty shillings in Silver". Matters went on amicably for a short time and then troubles commenced with a squabble over the funeral expenses, and the fact that—as a part of the bequest of testator to Stanton church—the brothers agreed to purchase "a Town Clocke" for £5. This they did. The clock was "brought home", and Richard Ingles paid for it himself. Much mutual recrimination followed, and then came the legal proceedings which the old gentleman had evidently feared. He had lived with young John Ingles and his wife and family for many years, and no doubt jealousy had arisen from this fact.

Reverting to the tithe book, it is evident that during these times, and afterwards, the new rector kept his accounts with care and much regularity year after year. Nothing disturbed their sequence until the year 1722, when the Brockhampton tithes were again the subject of an amicable arrangement, as follows:

Then agreed between Lionel Kirkham, Rector of Stanton, and Richard Blackwell, tenant to the Right Hon. the Lord

* P.R.O., Chancery Proceedings, Bridges, 340/32.

Photo. Moss, Cirencester

HENRY IZOD. 1658–1728

From an original portrait, dated 1726, at Stanton Court

Coventry that the said Richard Blackwell shall pay unto the said Lionel Kirkham the sum of £5 for and in lieu of the tithe-milk of Brockhampton Farm in the parish of Snowshill which hath been detained by him the said Richard Blackwell for two years last past, and ten shillings for the tithe of forty lambs for one year, and ten shillings for the tithe of forty lambs which were sold with their dams about a week before Tything Day (viz. the 3rd day of May) and five shillings for the tithe of forty dry sheep which were sold about three-quarters of a year after shear-time, which is a rate as near as can be guessed proportionable to the time they were kept in the parish according to Canon [law]....

One of the witnesses to this agreement was Sarah Kirkham, the rector's daughter. She was then about sixteen years old, and her name is perpetuated not only in the Stanton register and on the Kirkham mural tablet in the church there, but also—and not altogether in a kindly manner—in the *Memoirs* of the celebrated Mrs Delany who, as young Mary Granville, lived at Buckland for some time early in the eighteenth century. She knew Sarah Kirkham very intimately, and, having an affectionate nickname for all her friends, she gave that of Sappho to the young lady from Stanton. So, writing of her life at Buckland in the year 1715, Mrs Delany says:

About that time I contracted a friendship for Sappho, a clergyman's daughter in the neighbourhood. She had an uncommon genius and intrepid spirit which, though really innocent, alarmed my father. He loved gentleness and reserve in the behaviour of women, and could not bear anything that seemed free or masculine. I was convinced of her innocence, and saw no fault in her. She entertained and flattered but... I see that she was not then the perfect creature

that I thought her. We wrote to each other every day, and met in the fields between our fathers' houses as often as we had an opportunity. Her extraordinary understanding, lively imagination, and humane disposition, which soon became conspicuous, at last reconciled my father to her, and he never after debarred me the pleasure of seeing her....

As one recalls these words of Mrs Delany one seems to see the pretty shade of volatile Sally Kirkham in an attitude of listening—perhaps impatiently, for she must have heard so much about those wearisome Brockhampton tithes and the constantly recurring agreements—listening to the terms of this present one, and then, at its completion, attesting her presence thereat. The years have passed on since those happy and daily meetings between Stanton and Buckland. Mary Granville has long since left Buckland, but Sally Kirkham is still at Stanton, and no John Chapone, clerk—or John Capon, as he appears in the register—has yet come to lead his bride to the altar of her father's church, a happy event destined to take place there in the depths of December 1725, on Holy Innocents Day, the day on which her mother had died many years before.

The accounts now pursue their normal way until the year 1735, when there is another little diversion. Lionel Kirkham was still rector, but his days were numbered and his writing is evidence of his declining strength. Richard Blackwell aforementioned had long since ceased to be named as paying tithes for Brockhampton, and apparently he had been succeeded by one Samuel Snow, who now commuted his tithes and

paid the rector £16 per annum in two equal proportions. This arrangement was to last for a period of three years, with an added proviso that the rector was to have "a coop or yard for his beasts that shall depasture on the Common Hill...as convenient as may be and as large as the said Lionel Kirkham shall think proper", and that the rector's close whereon the cattle were grazed should not be delivered up to Samuel Snow, "till the beasts shall be taken from the Common and go home to wintering". An additional arrangement was made as to one acre of land at Shutson, and also "that the said Lionel Kirkham shall be paid for the pease sowed in the Hitching by the said Samuel Snow", with other conditions relative thereto, from which it appears that the rector was then planting trees at Snowshill. Presumably this work had not been completed when the rector was gathered to his fathers and laid to rest in his native Stanton.

The years between 1735 and the close of the book in 1744 presents no matters of particular interest.

In leaving this subject one does so with the deep impression that so far as these and other existing seventeenth- and eighteenth-century documentary evidences are concerned, they serve to present the picture of a virile and usually contented people dwelling at Stanton and Snowshill throughout those periods, a people well supplied with the necessities of the life of their times, and courageously taking all such falls of fortune as might come their way.

Chapter VI

JOHN WESLEY AND STANTON

THE close association of John Wesley with Stanton, during the years in which he was standing upon the threshold of his remarkable career, is of particular interest. There has always been a tradition current in the village that Robert Kirkham (rector from 1749 to 1765) was Wesley's first pupil at Oxford. It is also said that Wesley preached his first sermon in Stanton Church, and that he was at one time engaged to Robert Kirkham's sister, Betty. It will be seen that there is very good foundation for this last statement, and that the rest of the tradition has some semblance of actual fact connected with it.

The Rev. Nehemiah Curnock, in his *Journal of the Rev. John Wesley** says:

> Between 1725 and 1729 he [John Wesley] frequently visited the parishes of Broadway, Buckland, and Stanton. They are still amongst the most beautiful of our English villages, and in Wesley's early days were enriched by family life of a specially interesting and intellectual character. Wesley had personal friends in all three and elsewhere in the same neighbourhood. He lived on terms of intimate friendship with their families. Many of them were represented in the University [of Oxford], which was only one day's ride distant. They seem to have been closely connected with the Church of England, as well as with the political and aristocratic life of the times, and to have formed a little coterie—intelligent and religious.

* Vol. I, p. 23, published in 1909.

On Stanton Hill, in the autumn of 1726, Wesley conversed "very seriously" with Betty Kirkham and her sister, Damaris. He was then staying at the old rectory, where he spent so many happy hours and, where, the preceding Christmas, there had been such brave doings when the Rev. John Capon or Chapone had married Sarah Kirkham, the rector's eldest daughter. The wedding, as already noted, took place on 28 December, being Holy Innocents Day, and on Sunday, 9 January, following, Wesley records that he "read prayers and preached at Buckland" in the morning, and "at Stanton" in the afternoon, where he also read prayers and preached on the Sunday following. He was then in his twenty-second year and later, in his severe self-communings after his return to Oxford, he recalls that pleasant Christmas holiday, mostly spent at Stanton—where they danced and played parlour games.

Again to quote Mr Curnock:

> Women like Mrs Kirkham, and her three daughters, Mrs Chapone [Sarah], Betty and Damaris, with their intimate friends in the vicarages of Broadway and Buckland, and their neighbours, Mrs Granville, Mrs Pendarves (afterwards Mrs Delany), and Miss Ann Granville, had been his daily comrades during the Christmas and New Year festivities. They were all women of the highest distinction, both intellectually and in point of morals and manners. In the young student's regard they ranked with his own mother and sisters.

Three years later, in 1729, returning to Oxford from Epworth to fulfil those duties which Lincoln College expected from its younger Fellows, he found that

Robert Kirkham, now of Merton College,* whom he had hitherto known only as a youthful member of the Stanton family, and his (Wesley's) brother Charles, and William Morgan, both of Christ Church, had formed a small society for the study of the classics and the New Testament and for the cultivation of religion. Wesley at once joined this society. Under his influence it became, in study and the observance of church rites, more and more devotional, spiritual and methodical. Nicknames, intended to load this little society with reproach, were rained upon it. It was known as the "Holy Club", as a general rule, and its members as "Bible Moths"; but the fittest of its nicknames has survived in the term "Methodist". Thus a future rector of Stanton was one of the first of the "Methodists" if not *the* first—in the then accepted sense of the word.

Robert Kirkham's birth and baptism had, of course, been entered in the Stanton register, and the translation, already given, of that Latin entry may be here appropriately repeated. It is:

1707. Dec. 25. Robert, son of Lionel Kirkham, Rector, was born between 7 and 8 o'clock in the evening of the Day of the Nativity of our Saviour, and Christ was manifested to him by baptism, on Epiphany Day, so that he might rejoice in the privilege of the Gentiles.

John Wesley, writing from Lincoln College, Oxford, to his mother, on 28 February, 1730, thus speaks of his friend Kirkham at this time:

* Foster, in his *Alumni Oxonienses*, gives Robert Kirkham as matriculating on 14 July 1729, aged 19. At that time, however, he was actually in his twenty-second year, as he was born on Christmas Day, 1707.

John Wesley M.A.
Fellow of Lincoln Colledge Oxford

...I have another piece of news to acquaint you with, which, as it is more strange, will, I hope, be equally agreeable. A little while ago Bob Kirkham took a fancy into his head that he would lose no more time, and waste no more money, in pursuance of which he first resolved to breakfast no longer on tea, to drink no more ale in an evening, or however but enough to quench his thirst, then to read Greek or Latin from prayers in the morning till noon, and from dinner till five at night. And how much may one imagine he executed of these resolutions? Why, he has left off tea, struck off his drinking acquaintance to a man, given the hours above specified to Greek Testament and Hugo Grotius, and spent the evenings either by himself, or with my brother [Charles Wesley] and me.

From this it would seem that the idea of a meeting of friends to study the Greek Testament and the classics originated with a frank, frivolous young fellow like Robert Kirkham who, in a letter to Wesley four years before, had told his friend of his revelling over "a dish of calves' head and bacon, and a newly-tapped barrel of excellent cider..."; * with that Robert Kirkham, "whom John thus far, had only known as a schoolboy —pert, jovial, affectionate, greatly admiring his sister's friend, and desiring that he might become his brother-in-law". † Eventually, in 1732, Robert Kirkham left Oxford and became his father's curate at Stanton.

The Stanton rectory circle carried on a considerable correspondence when not together and, following a fashion of the day, they adopted romantic names for writing of one another in their many letters. Thus

* Tyerman, *The Oxford Methodists*, p. 3.
† Curnock, *op. cit.*

Betty Kirkham became Varanese, and John Wesley was Cyrus. So it was that, on his way out to Georgia in October 1735–February 1736 on board the *Simmonds*, one of his first letters was to Varanese—of whom he had elsewhere written as being his "first religious friend"—and he also wrote to her from Georgia soon after his arrival there. However, any letters that passed between the two friends have perished. Not a single one is known to exist.

Charles Wesley seems to have known and to have been particularly attracted to Betty Kirkham, for in his *Journal* (Wednesday, 30 March 1737) he writes: "I rode over to Stanton where they were all overjoyed to see me, especially my first of friends, Varanes [*sic*]".

On 18 March 1752, John Wesley records that, from Evesham, he "rode over with Mr —— to his house which I had not seen for upwards of twenty years. The place I found, but not the inhabitants. Most of them were gone to their long home. I saw not one whom I knew but Mr ——'s aunt, who could not long forebear telling me how sorry she was that I should leave all my friends to lead this vagabond life. Why, indeed it is not pleasing to flesh and blood; and I would not do it if I did not believe there was another world. Our dispute did not continue long, and ended in much love".

There can be no doubt but that this "place" was Stanton, but it is curious that Wesley does not mention the fact, and also that the familiar Bob Kirkham of his Oxford days would now seem to become "Mr ——".

It is not easy to identify the "aunt" to whom Wesley refers, but probably she was Mrs Chapone, *née* Sarah (Sally) Kirkham, whose wedding to the Rev. John Chapone Wesley had attended at Christmas, 1725. Certainly Mrs Chapone was keeping a boarding-school* at Stanton about the year 1740, at which time —in conjunction with George Ballard, the Chipping Campden antiquary—she helped to procure a pension of twenty guineas a year for Mrs Elstob, the celebrated Saxonist, who was then living at Evesham.

With the exception of this visit, presumably the last that Wesley ever paid to Stanton, he seems to have avoided the village for many years, and although he was as close as Stanley Pontlarge in 1764 he did not come to Stanton. He was, of course, often at Evesham too.

Mr Tyerman in his *The Oxford Methodists* propounds various questions concerning Robert Kirkham and the identity of "Mr ——" and his "aunt", but, rather strangely, the identity of "Betty" or "Betsy" Kirkham does not appear to have troubled him at all. And yet she, of all the Stanton coterie at that period, is the most elusive. Lionel Kirkham, according to the Stanton register, had a daughter, Mary, baptised in 1709 and buried in 1710. That same year another daughter Dorothea was baptised but she died in 1711. Sarah we know, and she was baptised on 28 December 1699. So who was "Betty"? There is no record of her baptism in the Stanton register, and she could not

* May, *History of Evesham* (ed. 1845), p. 384.

have been synonymous with Damaris,* who had been born "between one and two o'clock in the afternoon" of 26 October 1701, because Wesley refers to them together on more than one occasion, and to Betty as being the younger of the two sisters. The early Stanton register, as already shown, ends triumphantly with the marriage of Damaris to Edward Palmer in November 1734, and Tyerman says that Betty eventually married "a Mr Wilson, of Stanton",† and died in 1731. If that were the case, however, it is reasonable to think that the marriage may have taken place at Stanton. There is, however, no record of such an event, and Betty still remains a mystery, for which the fact that the register was badly kept after 1734 may possibly help to account. In any case, John Wesley was writing to her in 1732; she is on his list of correspondents in 1735–7, and Charles saw her in 1737 (Charles Wesley's *Journal*, new edition, p. 116). Under the year 1740 there is a note "that this page and several others written in the same hand were transcribed from loose papers of my father's soon after his decease‡ by me. Lionel Kirkham".

There are references to the Wesley association with Stanton in Sir A. T. Quiller-Couch's pathetic *Hetty Wesley*, where there is a copy of the original letter,

* Another daughter, also named Damaris, the first child of Lionel and Damaris Kirkham, "gave back her celestial soul to Heaven between four and five in the afternoon" of 6 August 1698.

† The only evidence for this statement appears to be that Mr Wilson happened to have a wife named Elizabeth who died in 1732—not 1731—and that there is no other contemporary "Elizabeth" in the register.

‡ He had been buried on 21 July 1736.

dated 20 January 1727, from Charles Wesley to his brother John, who was then staying on a vacation visit to the Kirkhams at Stanton.

At the same time Mary Wesley also wrote to her brother at Stanton, and in the course of her letter she says: "Please get Miss Betsy to buy me some silk to knit you another pair of gloves".

With all these circumstances in mind it has therefore been most interesting to discover, amongst the deeds (Bundle 4, No. 13) at Stanton Court, an indenture dated 22 March 1737–8, and made between John Greenway, senr., Richard Charles and Richard Hutchines of the University of Oxford, Bachelor of Divinity, concerning the lease of a cottage and arable land at Stanton. This lease is signed by Greenway and Charles, and the witnesses thereto are Thomas Richmond, Adr. Butler, John Wesley and John Barrett, who append their signatures.

Another Stanton indenture (Bundle 4, No. 14), dated 23 March 1737–8, is also witnessed by John Wesley amongst others. It may be noted that, at that time, he had just returned to Oxford from Georgia whither he had accompanied General Oglethorpe, and where he had also had some love affairs. Eventually, in 1751, he married Mary Vezeille, a widow, but the union was unfortunate, and she finally left him.

Chapter VII

DR RICHARD PARSONS AND STANTON

In the Bodleian Library, Oxford, there is (Rawlinson, B. 323) a collection of manuscript notes made by Dr Parsons concerning many parishes in Gloucestershire. The first page of these notes bears an extract from *Athenae Oxonienses* relative to the doctor himself. Then follows a note on the same person presumably made by Dr Rawlinson, who, after giving brief details of the Chancellor's career, adds: "He made the following collection towards the History and Antiquities of Gloster, of which some, though little use was made in that pompous but injudicious piece published by Sir Robert Atkyns, of Saperton, in that county".

In view of the fact that Dr Parsons married Mary Izod it seemed very possible that his notes on the parish might be of particular importance. This, however, has scarcely proved to be the case, but certainly his description* of the ancient glass that was in the church about the year 1710 is particularly interesting. He commences by saying that: "In ye east window of ye Chancell there was ancient painted glass but broken in the late Civil Warrs." As already shown, the register cannot be said to give much evidence that the remote village of Stanton was at all troubled by those times, but this reference inclines one to think that it is possible that soldiers, during the numerous military movements

* This description is not repeated by Atkyns.

QUEEN KATHERINE PARR'S TOMB, SUDELEY CHURCH

PLATE XVI

in the district, may have billeted themselves upon Stanton and may have used the church as their temporary sleeping-quarters. There are similar instances of this possibility associated with other neighbouring churches.

Dr Parsons then continues his description of the glass (see p. 14) in the four lights of the window. He says:

1. In ye first Colume of ye Window Az. a sallet Arg^{t} charged with a Crosse Patée of ye 2nd.

2. In y^{e} 2^{d} the Tracy's Armes.

3. In y^{e} 3rd. A monk in his habit with this labell issuing out of his Mouth:—*Fili Dei Miserere mei.*

4. Sable a cheveron betweene 3 Bullsheads Arg. a flower delis of ye second on ye cheveron.

Amongst the other notes made by Dr Parsons there are the following:

The Parish of Stanton is most pleasantly housed at ye foot of ye hill, and washed with a Rivulet that runs through it [into the Isbourn near Evesham]. The houses, by reason of the neighbouring [quarries] on ye top of ye hill are all stone so that it is one of y^{e} neatest Villages in y^{e} Kingdome.

Dedication of church uncertain. Some believe it was dedicated to St George because there is his Effigies in a window of the south isle killing y^{e} Dragon.

Others that 'twas to St Michael because ye Wake is still kept on ye Sunday [*sic*] before 29 Sep.

No Court or Manor since Mathias Doleman sold his Right to y^{e} Tenants, who having leases for lives were made freeholders by him in Queen Elizabeth's reign.

Familys 45.
Persons 360.

After mentioning Captain Henry Izod, Dr Parsons turns to:

Snowshill, and Chappell annexed to Staunton. The Rector hath halfe of y^e^ Tythe Corne, the other part Impropriate belongs to Anth. Sambach Esq. of Snowshill and formerly to ye Abbey of Winchcombe. Pentecostals, 2½*d.*

This is a small Village on ye Top of ye hill, the Church and chancell are but small and at ye West there is a stone tower with two bells.

The Perambulation of this place takes, within its Precincts, Brockhampton which hath two farmes only.

The Ayr sharpe but healthy, the soyl like that of Cotswold. Very good sheep pasturs, and some Corne and Barly.

The landholders are all free holders, only y^e^ owner of y^e^ farme hath a right to y^e^ Wast and Soyl and y^e^ wood upon y^e^ hills of Snowshill and to sink quarrys for slat and stone.

Dr Parsons filled the office of Chancellor of the Diocese of Gloucester for 34 years. He died on 12 June 1711, aged 68, and was buried with his wife in the family vault in the Lady Chapel in Gloucester Cathedral, where there is a ledger-stone inscribed to their memory.

Chapter VIII

RECTORS OF STANTON WITH SNOWSHILL

1269. 7 id. Aug. John de Tueing (?) resigned.*

1269. 5 id. Aug. Robert de Northleach instituted on the presentation of the Abbot and Convent of Winchcombe.†

1278. Robert de Northleach resigned.‡

1289. Henry de Dydebrook§ instituted on the presentation of the Abbot and Convent of Winchcombe.

In 1311. William Boveton was Rector.

1339. John de la Hulle.‖

In 1341. 4 Oct. Stephen de Greneburgh exchanged Stanton, in the diocese of Worcester¶ with
John atte Grove, Vicar of Feckenham.**

1362. ? Thomas Proud.

1369. John Martyn exchanged Stanton with John Maydeford.††

1433. Henry Hallyng exchanged Stanton with William Woky.‡‡

* Reg. Giffard, f. 20 (Worcs. Hist. Soc. p. 24).
† *Op. cit.* ‡ *Op. cit.*
§ *Op. cit.* "With the Chapel of Snoweshull".
‖ *Cal. Pat. Rolls. Edw. III*, 4, p. 307.
¶ The diocese of Gloucester was formed out of the ancient diocese of Worcester in the year 1541.
** *Cal. Pat. Rolls. Edw. III*, 5, p. 288.
†† Reg. Wykeham f. 202 (Hants Record Soc.).
‡‡ Reg. *Sede Vacante*, f. 246.

1445. William Danyellis.*
1468. Richard Haukes.†
Before 1498. Thomas Williams died.‡
1498. 7 Oct. Maurice Westbury.§
About 1545. Kenelm Deane.
1552. John Tyther.‖
1571. Robert Clutterbucke.¶
1591. Laurence Banckes.**
1623. Henry Izod.
1650. Thomas Vyner.
1668. Henry Kirkham, B.A. (Oriel College, Oxford).
1700. Lionel Kirkham, B.A. (Balliol College, Oxford).
1736. Thomas Woods, M.A.††
1749. Robert Kirkham, LL.B. (Merton College, Oxford).‡‡

* *Cal. Papal Reg. Letters*, IX, p. 523.
† *Cal. Pat. Rolls. Edw. IV and Hen. VI*, p. 122.
‡ Will of Thos. Bayly, of Stawnton, Gloucester Pro. Reg. vol. II, No. 330.
§ A certain Maurice Westburne (*sic*) was Principal of Neville's Hall, Oxford, in 1505, when he is described (Wood's *City of Oxford*, Clark, vol. I, p. 597) as being "Rector of Staunton sub Eggl" (misprint for Egge = Edge). His name is, from some unnamed documentary source, thus—as Westburne—incorrectly transcribed as also is his parish.
‖ P.R.O., Comp. Bks. vol. 4, f. 108 *b*.
¶ Gloucester Dio. Reg. 27 *a*, p. 12, and Subscription, in the year 1571 to the Articles of 1562–3, etc. "Family of Clutterbuck", *Trans. B. and G. Arch. Soc.* XLVI, 371.
** See his will, pp. 58–64.
†† Gloucester Dio. Reg. 282 *a*, p. 35.
‡‡ Gloucester Dio. Reg. 282 *a*, pp. 83–4.

RECTORS OF STANTON WITH SNOWSHILL

1765. William Barnes, M.A.*
1766. Hudson Boyce.
1771. Reginald Wynniatt, Sen., M.A.†
1819. Reginald Wynniatt, Jun., M.A.‡
1838. William Henry Bloxsome, Sen. (patron by exchange).
1877. Morris Burland Harris Burland, M.A. (Trinity College, Oxford).
1911. Thomas Wilfrid Reynolds, M.A. (St John's College, Oxford).

CURATES OF STANTON WITH SNOWSHILL

The following names only have been found recorded:

1572. "Mr Partridge late curat there", *i.e.* at Stanton.§
1623. Robert Huntington.‖
Thomas Thurston.¶
1666. David Philipps (Balliol College, Oxford) admitted deacon, "to serve the cure of Staunton".**

* Gloucester Dio. Reg. 282 *a*, p. 401. He subscribed, but at present there is no evidence of his institution to the rectory.

† Gloucester Dio. Reg. 304, p. 34, etc., on the presentation of Lionel Kirkham, clerk.

‡ Son of the rector of 1771 (*v.* Gloucester Dio. Reg. 338, p. 278). He resigned in 1838.

§ Gloucester Dio. Reg. 29, p. 182.

‖ See will of Laurence Banks, p. 62. In this will there appeared to have been curates both at Stanton and at Snowshill, probably due to the age and failing health of the rector, Laurence Banks.

¶ *Cf.* will of Laurence Banks, p. 60.

** Gloucester Dio. Reg. 208, p. 104.

1669. John Taylour, B.A. (Merton College, Oxford), deacon, "to be Curate of Stanton".*
1673. John Farmer, B.A. (Pembroke College, Oxford).†
1732. Robert Kirkham (Merton College, Oxford).‡
1795. Charles Phillips.
1807. William Powell.§
1809. Reginald Wynniatt, Jun., B.A.‖
1820. Edward Steward.¶
1838. John Darby, M.A.**
1863. William Henry Bloxsome, Jun., M.A. (Wadham College, Oxford).

N.B. (*a*) In February 1646, Richard Turvie, clerk, had land in Stanton.

(*b*) In 1727, John Capon [Chapone], clerk, was living at Stanton (Stanton Court Documents, Bundle 2/20, etc.).

(*c*) In 1733, John Ingles, clerk, was living at Stanton (Stanton Court Documents, Bundle 7/11).

* Gloucester Dio. Reg. 208, p. 168.

† Gloucester Dio. Reg. 208, p. 282.

‡ Rector in 1749. "Mr Kirkham must very shortly leave Oxford to be his uncle's curate." From letter of John Wesley to his father and mother 11 June 1731.

§ Gloucester Dio. Reg. 338, p. 265, where he is described as being nominated by William Barnes, rector. Possibly the clerk has omitted the parish of which Barnes was now rector, or otherwise he must have returned to the rectory of Stanton at an advanced age.

‖ Gloucester Dio. Reg. 344 *a*, p. 186. Afterwards rector; *v.* List of Rectors.

¶ Gloucester Dio. Reg. 343 *a*, p. 45.

** Appointed at a salary of £120 per annum (Gloucester Dio. Reg. 344 *b*, p. 433, etc.).

Appendix I

STANTON, 1906–1927

During the last twenty-one years much of interest has happened at Stanton and, in a minor degree, at Snowshill.

Concerning Stanton the story may be thus briefly told:

1906, Aug. 10. Purchase, by Mr Philip S. Stott, of Oldham, of 882½ acres, including the greater part of the village which at this time was approaching a dilapidated condition. Restoration and repairs were at once commenced. The Court also was restored, internally to its present state, and externally the main doorway and the rake of the gables were altered to conform to the Cotswold style.

1906–7. The waterworks completed. The reservoir holds one million gallons of water and supplies practically the whole village.

1907–14. The farmhouse on Shenberrow Hill, The Vine, Stanton Fields farmhouse and Chestnut farmhouse and various cottages were restored and altered to their present state during this period. This work practically ceased from August 1914 until the year 1919, in consequence of the Great War, but Warren farmhouse was repaired, and also the farm buildings, on the incoming of a new tenant in 1918.

1907. The Old Quarry on Stanton Hill was planted with larch and fir.

1908. The charity farm purchased from the Thynne and Weymouth Endowed Schools, Chipping Campden.

1910. The bathing pool completed. It holds about 80 thousand gallons of water.

1915. The old path forming part of the old road, which led from the village cross through the churchyard and across the land at the rear of the Court garden, was diverted to pass along the length of the north wall of the Rectory garden, and to turn westwards at right angles in order to form an

additional orchard for the Court. It is thought that the bowling-green referred to in the old local rhyme quoted elsewhere was laid upon a portion of this land.

1916–18. The new road known as the Ladies Walk made. (*v.* p. 9.)

1917. New heating apparatus installed in the church.

1918. See under 1907–14.

1919. The post office enlarged and repaired.

1920, June. Baronetcy conferred upon Mr Philip S. Stott.

1921, Berry Wormington farmhouse repaired, and the water laid on. In this year also the new cottages at Sheppy Corner were erected. Sir Philip Stott wished to erect cottages in the village which should conform to the Cotswold style, but a difficulty arose with County authorities as to the window-space. The Ministry of Health, who afterwards took up the matter, insisted on a window-space of one square foot of glass for every ten square feet of floor. In order to attain the necessary window-space it was found impossible to adhere to the traditional type, so the long windows in each gable were introduced. On comparing these cottages with others in the village one clearly sees how departmental interference with local traditions and styles would affect the character and charm of an old English village.

1922. Thatched cottages repaired and extended at Sheppy Corner. Enlargement of the dwelling-house now known as "Above Town", which formerly was the farmhouse of the Charity Farm.

1923. Cottages re-modelled opposite Little Warrens.

1924. Cottages repaired and extended at Chestnut Corner.

1925. The Manor farmhouse made into a private dwelling, and the farm buildings and yard at the rear detached and re-adapted for the present substantial farmhouse, which farmhouse had been formed out of the cottages opposite Warren House. These cottages previously formed the Old Malt House. The barn in Church Lane, opposite the entrance to the Parish Hall, was made into the present cottage.

1925 (*contd.*). The cricket field was made and levelled. Larch and fir planted above the reservoir.

1925. Sir Philip Stott appointed High Sheriff for Gloucestershire.

1926. The farmhouse and buildings occupied by Mr Hunt altered and repaired internally.

1926–7. The Old Bakehouse re-arranged and enlarged for a private dwelling.

1927. The farmhouse next the Old Bakehouse repaired and enlarged and a new dairy added.

By the purchase of other properties the estate now extends to 1400 acres.

In addition to supplying the village with excellent water the waterworks are the means of supplying water for a Pelton wheel or turbine which, coupled with a dynamo, makes electricity for lighting the Court and precincts, the church, the village hall, the school, and seven lamps in the street, and occasionally provides power for the church organ and the joiner's shop.

Appendix II

STANTON AND SNOWSHILL CHRISTIAN NAMES, 1572–1734

The names chosen for Stanton and Snowshill children at their christenings during the period 1572–1723 were:

BOYS

Aaron	John
Adderly	Joseph
Anthony	Josiah
Astley*	Laurence
Bernard	Lionel
Carew	Maurice
Charles	Michael
Christopher	Nathaniel
Conan	Nicholas
David	Peter
Edmund	Richard
Edward	Robert
Everard	Roger
Ferdinand	Samson
Francis	Samuel
Geoffrey	Stephen
George	Thomas
Giles	Timothy
Griffin	Walter
Henry	Wenman
Humphrey	William
James	

* Son of Richard Warne (*v.* baptism, 7 Dec. 1624), who had married, according to the Visitation of Gloucestershire taken in 1623, "Jane da. of S[r] Thomas Astley of Wolvey in coun. Warwick".

APPENDIX II

GIRLS

Abigail
Alice
Anne
Audrey
Christian
Damaris
Diana
Dorothea
Edea (Snowshill only)
Edith (Snowshill only)
Eleanor
Elizabeth
Florence
Frances
Grace
Hannah
Henrietta
Hester
Honour
Isabella
Jane
Joan
Jochodea*
Judith
Juliana
Katherine
Laetitia
Margaret
Margery
Marion
Mary
Maude
Millicent
Penelope
Philippa
Prudence
Rachel
Rebecca
Ruth
Sarah
Sophia
Susanna
Ursula
Vincentia

* *v.* p. 41.

Appendix III

THE SNOWSHILL SEWING MACHINE

In the year 1842 a sewing-machine was made at Snowshill by an inhabitant named Charles Keyte—"Schemer" Keyte—who has brought honour to his little village by the fact, apparently known to few people of to-day, that his invention is said very materially to have helped in the evolution of the sewing-machine to its present state of excellence. Keyte's machine, which rests on a four-legged stool and works with a treadle, was presented to the Science Museum, South Kensington. It is now on view in the Gallery of Textile Machinery there, and is fully described (No. 2495) in the Textile Catalogue, No. 121.

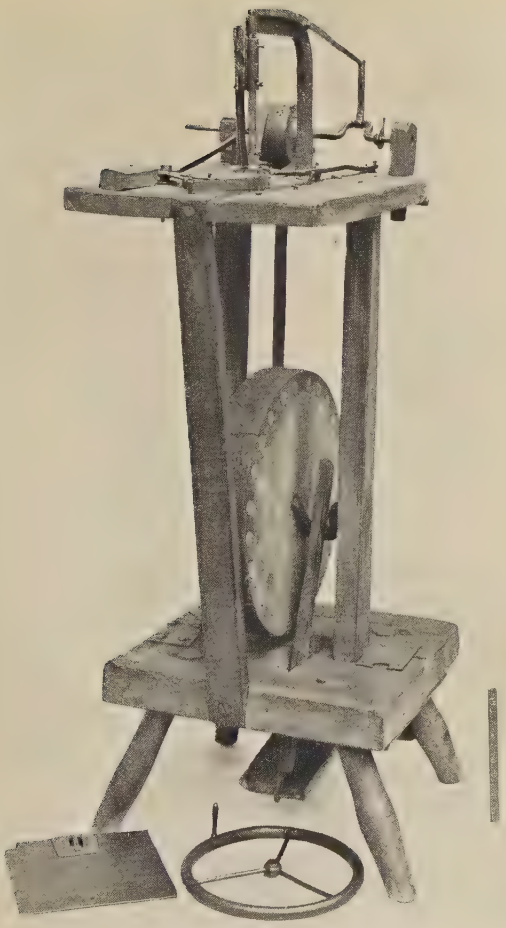
Appendix IV

HENRY CONDELL AND BROCKHAMPTON

A Shakespearean Association

During the compilation of this book I have discovered that Henry Condell—who was so closely associated with Shakespeare and who, with John Heminge, edited (in 1623) the first folio of his plays—briefly held the moiety of the Brockhampton estate, which he purchased in conjunction with William Washbourne, of Wichenford, co. Worcester, in 1619.

It is now only possible to note this fact, concerning which fuller details will be published in due course.



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